

3-31-2014

## Nurturing Evangelism for the Next Generation: with Special Reference to Yum Kwang Girls' Meditech High School

Jong Seong Kim 김 종 성

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# Dissertation Approval Sheet

This Dissertation entitled

**NURTURING EVANGELISM FOR THE NEXT GENERATION:  
WITH SPECIAL REFERENCE TO  
YUM KWANG GIRLS' MEDITECH HIGH SCHOOL**

written by

**JONG SEONG KIM**

and submitted in partial fulfillment of

the requirements for the degree of

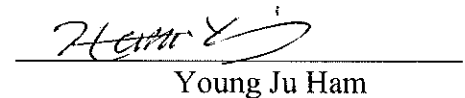
**Doctor of Ministry**

has been accepted by the Faculty of Fuller Theological Seminary

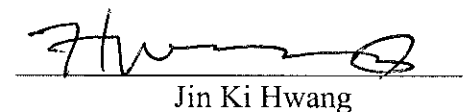
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March 31, 2014

**NURTURING EVANGELISM FOR THE NEXT  
GENERATION: WITH SPECIAL REFERENCE TO  
YUM KWANG GIRLS' MEDITECH HIGH SCHOOL**

**DISSERTATION**

SUBMITTED TO THE FACULTY OF THE  
SCHOOL OF THEOLOGY  
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR THE DEGREE OF  
DOCTOR OF MINISTRY

BY

**JONG SEONG KIM**

MARCH 2014

## Abstract

Nurturing Evangelism for the Next Generation:  
With Special Reference to Yum Kwang Girls' Meditech High School

Jong Seong Kim

Doctor of Ministry

2014

School of Theology, Fuller Theological Seminary

In response to the huge decrease in Korean evangelization after a generation of great growth, this dissertation will propose a nurturing evangelism paradigm and evangelization strategies to reverse the tide.

Among the three most common religions in Korea, Christianity, Catholicism, and Buddhism, Christianity is known to have been the most passionate in evangelizing. However, even though the overall percentage of the religious population in Korea is increasing, only Christianity seems to be decreasing. This means that compared to the people that enter the church through evangelism and family relations, the number of people that leave the church is much greater. Especially, among the different generations within the church, the evangelization of the next generation seems to be dangerously decreasing. Therefore, it has become a great task and mission not only to solve the current Christian decrease, but also to solve the evangelization of the next generation.

The methods of evangelization should be valid and effective. Thus, we have closely analyzed the cause for the decrease of the gospel and the meaning and history of evangelization within the "Great Commission." We have combined the theories of Christian nurturing and process to pose both a theory of "nurturing evangelism" and a new paradigm for activating this theory of nurturing evangelism. With that said, theories and paradigms are nothing without the word of God and the power of the Holy Spirit. In order to prove the effectiveness of nurturing evangelism, we have specifically applied the theory in a Christian school that has both Christian and non-Christian students. This is because most of the adolescents of the next generation spend most of their time in school. For a specific application, we have provided cultural chapels, religious classes, small group activities, and networking.

After analyzing the relativity between the gospel through nurturing evangelism and the interest of nonbelievers toward the Christian school, we discovered results that showed that nurturing evangelism decreases the misunderstandings and misconceptions regarding Christianity and sets the stage for conversions, thus proving its effectiveness.

In conclusion, we can expect a greater effectiveness when the nurturing evangelism paradigm is developed, applied, and continued in schools, families, as well as churches. The evangelization of the next generation is a current mission given to all generations. By uniting the family, school, and local church as a nurturing community, we will be able to spur the spreading of the gospel again, starting with the next generation.

Theological Mentors: Joshua I. Kim, Ed.D.

Young Ju Ham, Ph.D.

Jin Ki Hwang, Ph.D.

## Dedication

This dissertation is dedicated to my beloved grandmother, parents, and mother-in-law—In Sook Park, Han Bae and Young Ja Kim, and Soon Ja Kwon—and to my dear wife, Kyung Hee Kim, whose nurture, support, and generous patience enabled this process to occur. Through their sincere encouragement, I was able to maintain my spiritual journey as a disciple of the Lord.

## Acknowledgements

First of all, I thank God for faithfully guiding me and leading me to where I stand today. Also, I would like to thank all of my Yum Kwang Christian School companions and peers, especially, Jeong Yeol Kim, a founder of the school, and Hae Sun Kim, principal of Yum Kwang Girls' Meditech High School, who for the last 14 years, have helped me organize and realize the ministry of evangelizing the next generation through the numerous opportunities they have provided.

I give special thanks to Professor Joshua I. Kim, who guided me to finish the dissertation through the vision and passion for the next generation, to Professor Jin Ki Hwang, who made a firm foundation for my dissertation proposal, and to Professor Euiwan Cho, who supported me throughout the processing of this dissertation. More than anything, I thank the Kingdom of God, the discipleship of Professor Seyoon Kim, the healthy family counseling of Professor Yea Sun Eum Kim, and the cultural evangelism research of Professor Sun Il Kim, who inspired me to build the idea of the nurturing evangelism paradigm.

I am grateful to PTSA Professor Woo Joong Kang and Arnold Eugene Fallon Jr., who are beloved brothers in the Lord, who helped me up to complete the dissertation writing process.

Lastly, I thank my family. I thank my parents and my mother-in-law, who became a channel of support as I walked in the path of the Lord. I must thank my wife Kyung Hee, for her love, effort, and care, and my sons, Intae, Yutae, and Dantae, who are growing as men of God.

Also, I give thanks to all of you who have given me help and prayer. I hope that all generations may be one in Spirit and answer the calling of God to have abundant lives in Christ for the evangelization of the next generation. I greatly anticipate the word of God will be revealed.

Jong Seong Kim

May, 2014

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## Chapter I

### Introduction

#### 1. The Motive and Purpose of my Dissertation

The calling to spread the gospel is a mission given to all Christians regardless of their time or generation. During the 20th century, Korea achieved a rapid and tremendous growth in its evangelization throughout the world. However, since the recession, Korea's spreading evangelization is declining. The ongoing deceleration is creating a crisis.

The Korean church has, within its history, received admiration and respect from Korean society. As they experienced more recent evangelization attempts, they became the subject of criticism from outside the church,<sup>1</sup> in addition to weathering division from within it. Specifically, the desertion of church among the "next generation"<sup>2</sup> teenagers is increasing tremendously. Sang Jin Park has revealed the following through

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<sup>1</sup> Jung Suck Rhee, *The Challenges of Postmodern Society and the Church's Response* (Seoul: Holy Wave Plus, 2008), 5.

<sup>2</sup> Do Hoon Kim argues that the "Next Generation" can be defined variously, depending on one's own perspective. Thus, it is imperative to prepare for theological interpretations and systematic responses. The theories of E. H. Hammett, J. R. Pierce, D. Kimball, and E. Stetzer, use the following descriptions of the Next Generation, the Millennium Generation. They have a strong sense of confidence and accomplishment. They are proficient with digital information appliances. They have been called "digital natives," seeking to play games and engage in entertainment, freedom, innovation, and deciding the truth for themselves. Therefore, they have a negative perception of Christianity. On the other hand, they are leading the trend, and enjoying the social networks. Do Hoon Kim, "For Theology of the Next Generation," *The Next Generation's Journey with the Church* (Seoul: EduPCK, 2010), 84-86. The term "Next Generation" can be defined in more than one way. In this dissertation, we use it for "adolescent," separated by age. "Next Generation" refers to high school youth in Korea.

statistical comparison:

According to the “Population and Housing Census” that was published by National Statistic Office in 2005, among the entire population of Korea (47,280,000), 53.8 percent (24,970,000) corresponds to a religion, and 18.3 percent (8,760,000) of the population corresponds to Christianity.... Looking at the year 1995 as the standard, Christianity has actually decreased 1.6 percent. Such decline is worse within the church school, because in the case of the Presbyterian Church, during five years (1998-2002), youth students have diminished 31.9 percent.<sup>3</sup>

The statistics above—the 1.6 percent decrease of Christians during 10 years and the 31.9 percent decrease of teens during 5 years—are approximately 20 times more than the average decline. This decrease is not only due to the decreased birthrate, but it is because the older generations have failed to pass down their faith to the newer generation. Of course, it is true that churches today feel the necessity to evangelize and thus are working hard by trying various methods. They have attempted changing the worship service or developing new evangelization programs. However, it is evident that all these efforts have proved to be in vain; in light of the aforementioned statistics. If this situation continues as another generation passes, Christianity will be in danger.

How can this evangelization crisis be alleviated? This dissertation is to propose a solution for the evangelization of the next generation through proper theory and effectual strategies. This will be through a “nurturing”<sup>4</sup> evangelism within Christian schools. Because a Christian school is a location where teenagers gather and spend time together, an effective encounter and evangelization can result in providing them a “Sitz im leben.”<sup>5</sup>

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<sup>3</sup> Sang Jin Park, *Korean Christian School Education Movement* (Seoul: Jeyoung, 2010), 351-352.

<sup>4</sup> Usually, “nurture” refers to parenting (not schooling). In this case, the concept of nurture is embedded within all parts of a student’s life. Nurture is an attitude. It is applied within a school and its broader context.

<sup>5</sup> “Setting (or situation) in Life”: The term came from German theological nomenclature. It denotes a deeper understanding of each person’s situation.

Christian schools exist within a society that is multi-religious.<sup>6</sup> Most of these schools receive financial support and supervision from the Educational Department of the Republic of Korea (in the case of Seoul, the Superintendent of Seoul Metropolitan Office of Education). This precipitates the probable existence of a conflict interpreting the mission of public and private schools. A more effectual way of evangelizing is not a one-sided demand about the gospel, but a comprehensive and continuous method of nurturing.

Generally, nurturing is the step that comes after evangelizing. But, instead of being just for a church, a Christian school has the institutional characteristic of a school. If within the same school, students that need nurturing or evangelizing are split, this can create conflict between the perspective from the society and that from religion. That is because if one proclaims the gospel to students of different religions, it can be seen as a mere pressure of religion. Since freedom of religion is the law, this will lead to justifying the right to deny Christian education to non-believing students. However, it is not right to choose as a proper alternative a format without evangelism, similar to public education, due to pessimistic assumptions of what might happen if evangelism is included. Neglecting evangelism does not coincide with the Christian school's mission and identity, which is evangelization through education. Therefore, a deep comprehension of the next generation's unique characteristics and school surroundings is demanded to provide a more diverse and strategic nurturing evangelization.

For a nurturing evangelism, the cooperation and systematization between a chaplain, Christian teachers, and students, is essentially needed. Just by having a classroom, chapel, and religious (Christianity) classes that are regularly provided, does not mean that the evangelization of the next generation is guaranteed. Because a Christian school is not an institutional church, the chaplain, teachers, and students should rather form a faith community, where the message of the gospel is proclaimed, applied, and demonstrated in their lives. They

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<sup>6</sup> "Korea is the only country in the world that has a mixture of different religions which almost have the equal power from the East and West. There is no particular prevailing religion in Korean society. It demonstrates the uniqueness of the Korean religious situation." Don Koo Kang, "Religious Policy and Religious Education in Korea," *A Comparative Research of Religious Education* (Seongnam: The Academy of Korean Studies, 2009), 17. Therefore, following other countries' religious policies would be unlikely to be successful in South Korea.



should warmly welcome non-believing students, build intimate relationships with them, and participate in various activities with them, presenting opportunities for them to expand their experience with the gospel.

Garry Pool, a pastor of a small group, confessed the following:

It's very important to understand that a seeker group cannot take the place of the leader's own personal relationships with non-Christians. It's only a tool – a means to an end – for effective evangelism, given the context of thriving friendships with seekers.<sup>7</sup>

This reference can be seen as the necessity to establish a small group community which effectively fulfills the gospel and friendship. Then, the content of the gospel that is experienced within such community will become a foundation for the evangelization of the next generation. Especially, in raising a strategy for a nurturing evangelism, the change of “paradigm”<sup>8</sup> to include elements that build a relationship is demanded. This will revitalize evangelization by focusing on the emotion and characteristic of the school, and at the same time, decrease individual and social hostility and side effects towards evangelizing in school.

To sum it all up, this dissertation aims for a means to effectively evangelize atheist students and to reduce all hostility toward Christianity that students with other religions have. At the same time, it is to introduce the gospel in various ways, improve the Christian community by building a firm relationship between the teacher and the student, and achieve a nurturing evangelism of the next generation through the local community and church networking.

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<sup>7</sup> Garry Poole, *Seeker Small Groups: Engaging Spiritual Seekers in Life-Changing Discussions* (Grand Rapids, MI: Zondervan, 2003), 44. He proposes a “seeker small group” that would engage in “empathic evangelism.”

<sup>8</sup> “The paradigm of faith is a kind of theological world view or a model. This is usually composed of a visible or tacit theological system positioned to follow certain religions during a particular era. The paradigm is to have a lasting influence. Not only to compose the structure of thoughts, but also to give the direction of recognition and behavior. This is the reason why the Word of truth ought to be re-incarnation within particular contemporary circumstances,” according to Hak Joon Lee, *Shift the Paradigm* (Seoul: Holy Wave Plus, 2011), 21-25. Paradigm shift is a change of application rather than a switch of the essence of faith. Therefore, a paradigm shift emerges from the reconstruction of a recognized paradigm.

This plan has already been applied and confirmed by “Yum Kwang”<sup>9</sup> Girls’ “Meditech”<sup>10</sup> High School. The measure for all generations to help make the next generation healthy can be found in nurturing evangelism.

## 2. The Scale and Method of the Dissertation

The scale of this dissertation is limited to the Yumkwang Girls’ Meditech High School. Therefore, the main subject can be also limited to teenage girls that are attending school in Korea. However, we will see specifically how “nurturing evangelism that does not separate nurture and evangelism”<sup>11</sup> is applied in the actual field of a Christian school.

For the method of dissertation, with literature investigation and analysis that mainly revolves around the theory of “Process Evangelism” and “Christian Nurture,” I will draw a theoretical basis for the nurturing evangelism of the next generation. By designing a method which can be practical and applied within Yumkwang Girls’ Meditech High School, I will provide strategy for nurturing evangelism.

To see the effectiveness, surveys of students that participated in chapel and took religious classes were taken and analyzed. Surveys were conducted through questionnaires and complete surveys that were passed out during final exam periods. This statistical method will make it possible to numerically assay the relationship between the Christian School’s increase of concerns, gospel capacity, and potential for conversion.

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<sup>9</sup> “Yum Kwang,” “Yum-Kwang,” and “Yumkwang”: these school names can be used interchangeably.

<sup>10</sup> “Meditech” is an abbreviation for Medical Information Technology. This school is Korea’s first school to specialize in medical information technology.

<sup>11</sup> Sun Il Kim, “Evangelism and Culture in a Korean Context,” Lecture Note of Spring 2010, Fuller Theological Seminary, CA, 12.

## Chapter II

### Theoretical Basis of “Nurturing Evangelism”

Chapter 2 will start with the context and analysis of structure of the “Great Commission” in order to find the nature and meaning of evangelization according to the Bible. Also, I will study the evangelization of the early church. Through this, an historical grounding can be set in addition to obtaining an historical discernment for application. What is found here will be the groundwork to extract the meaning of Missiology and Christian education, and to establish the theoretical basis of “Nurturing Evangelism.”

#### 1. The Purpose of the Great Commission and Evangelism of the Early Church

##### 1) The Bible’s Meaning of the Great Commission and Evangelism

The supreme order is known from the representative Bible verse regarding evangelization.

First of all, we will consider the context and structure of the supreme order recorded in Matthew and make clear the purpose and meaning of evangelization.

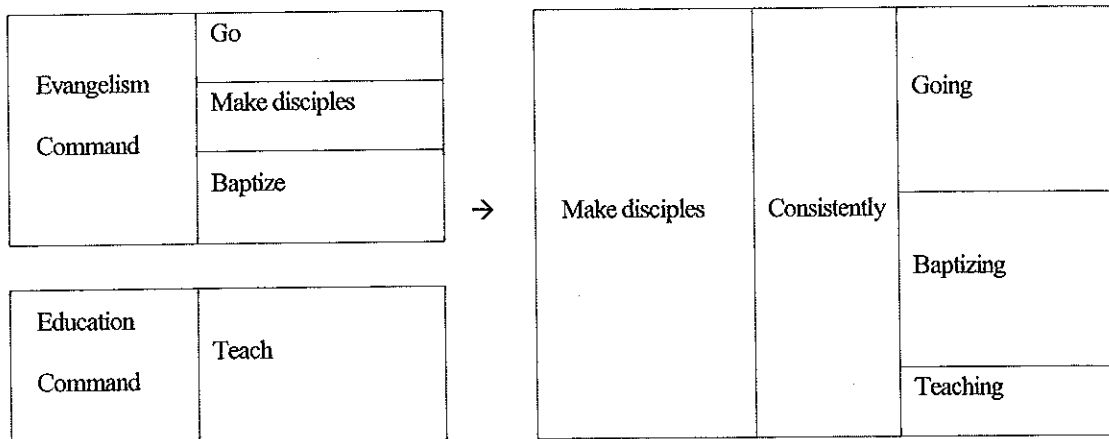
<sup>18</sup>And Jesus came and said to them, “All authority in heaven and on earth has been given to me.<sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,<sup>20</sup>and teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age” (Matt 28:18-20).<sup>12</sup>

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<sup>12</sup> Biblical quotations are from the *Revised Standard Version*.

In this paragraph, “make disciples” is the principal verb, and the 3 other verbs (“go,” “baptizing,” and “teaching”) can be seen as partial verbs, which seek discipleship through the believer and gospel.<sup>13</sup> This does not mean that each process exists individually or that it needs to be organized in a linear method. Rather, it can be interpreted that the partial verbs are organically connected and they all aim toward the principal verb or activity of “making disciples.” Eun Tae Cho provides various examples to support that the ultimate purpose of evangelization is in discipleship.<sup>14</sup>

<Chart 1> The Purpose of Evangelism under the Great Commission



It is also important to focus on this verse’s context and structure. Of course, the flow itself does not require an order. However, through the Great Commission, it is evident that discipleship starts from God, not human beings. That is because this flow starts from the presence of God’s power that was received by Jesus and connected to humans through dispatch by Jesus. It emphasizes that the source that makes this flow possible is only through Jesus Christ. This is because the process or flow of discipleship starts with Jesus Christ’s presence, as associated with the relationship of Emmanuel.

<sup>13</sup> Kyo Seong Ahn, “Confession for the Next Generation: Historical Approach,” *The Next Generation’s Journey with the Church* (Seoul: EduPCK, 2010), 113.

<sup>14</sup> Eun Tae Cho, *Introduction to Evangelism* (Seoul: Cross-cultural Ministry Institute, 2006), 77-79.

Therefore, evangelization aims for discipleship in every way, connoting the lordship-transfer and commitment of Christ.<sup>15</sup> A disciple is a person who confesses that every part of their life is in God's rule, believes that Christ is Lord, and follows His ways.

Also, the gospel of Jesus Christ is acquired through Christ's present presence and the actualization of the gospel. This proclaims that the principal agent of gospelization is not a human being, but God,<sup>16</sup> with evangelization's authority coming only through God's complete grace. The contextual flow of the Great Commission is shown within this chart:

<Chart 2> Flow of the Great Commission

Authority → Dispatch → Make Disciples → Baptism → Nurture (Education) → Emmanuel

The next point for focus is the difference in flow of evangelization that current churches have. If we compare the general evangelization of churches to the structure of the Great Commission, it looks like this.

<Chart 3> Comparison of the Process of Evangelization and Nurture

Process of Evangelization and Nurture in Current Church: Nurture → Baptism → Make Disciples  
 Process of Evangelization and Nurture in the Great Commission: Make Disciples → Baptism → Nurture

In this structure, it is evident that the two flows are totally opposite. The cause of such difference comes through the different perspectives on baptism. It was recorded that baptism was seen as a condition of eligibility of "making disciples." This idea reflects that "making disciples" and "making baptized believers"

<sup>15</sup> Seyoon Kim, *What is the Gospel* (Seoul: Durano, 2011), 192-193.

<sup>16</sup> "All missions belong to God's ministries." Thus, the perspective of "God's mission" (*Missio Dei*) has relevance to ecumenical theology. Kwang Soon Lee and Yong Won Lee, *Introduction to Missiology* (Seoul: Pckbook, 1993), 166-169.

are the same, or that baptizing is the foundation to making disciples.

The cause of this phenomenon started off by having inherent ideas of separating evangelism and nurture, or by the vertical idea of being primarily evangelized and educated by people from church. However, it is clear through the Great Commission that evangelism and nurture are not a matter of separation, because evangelism and nurture have an organic relationship. Also, regarding the evangelization and nurture process, “making disciples” is not the purpose, but the starting point. The main purpose is to teach them to follow all that Christ has taught and to apply his teaching within their lives.

This can be verified through the Disciples of Christ. The Disciples became disciples through the sole calling of Jesus, not according to their own faith. John 2:11 says, “This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him.”

Even though they were already called to be disciples, it says here that they believed in Jesus through the glory of God that was revealed through Jesus’ words and life. It can be interpreted that they became disciples not as a result of their own faith, but by the calling of Jesus Christ. Therefore, through a calling, being a disciple is a declaration to live life like a disciple. At the same time, it reveals the durability of a relationship that includes a godly declaration of grace and authority.

William Abraham defined evangelization as the following: “We can best improve our thinking on evangelism by conceiving it as that set of intentional activities which are governed by the goal of initiating people into the kingdom of God for the first time.”<sup>17</sup> This is understood as a process that is not completed through an individual’s decision to attend church, but by their lives as God’s children and Christ’s disciples.

Richard Peace says that “faith was a problem that arose during the time of Jesus’ ministry and was solved through the resurrection and re-encounter. However, this faith matured through their lives.”<sup>18</sup> He claims that faith is not something that can be completed in a moment but involves a life’s journey with Christ.

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<sup>17</sup> William Abraham, *The Logic of Evangelism* (Grand Rapids, MI: Eerdmans, 1989), 95.

<sup>18</sup> Richard V. Peace, *Conversion in the New Testament: Paul and the Twelve* (Grand Rapids, MI: Eerdmans, 1999), 242.

This perspective of evangelization resembles the structure and flow that was discussed earlier regarding the Great Commission. That is because the Bible clearly records that the purpose of evangelization is in “making disciples” and that purpose is completed in going, baptizing, and teaching. It is also shown through a detailed journey of the faith of the disciples.

Also, evangelization provides the insight that discipleship does not end with a mere introduction (initiation), but that it is a continuous process of understanding the idea of evangelization and nurture. This means that evangelization and nurture are not different in motivation, but have the same purpose. It is a process of a close relationship. This provides a theological background and legitimacy for nurturing evangelism.

Nurturing evangelism, as a holistic idea, includes all possible parts of the process of evangelism and nurture, including the initial introduction of the Gospel. When making disciples, the process ideally repeats itself through the making of more disciples.

## 2) Evangelism of the Early Church<sup>19</sup>

The claim about nurturing evangelism can be confirmed by revealing the historical origins of the early church’s evangelization. That is because the early church existed closest to the time the New Testament was written. It succeeded in evangelizing in times of persecution, and is seen as an ideal model for evangelizing today. We will study the church’s history, in order to gain understanding of its intentions and methods.

In some ways, it seems that the early church did not emphasize the individual’s confession of faith. However, it is justly seen that there was no particular reason to emphasize such beliefs. Because the church lived in times of persecution, entering the Christian community itself was a confession of faith. Through the concurrence of the confession of the individual and the nurturing process of the faith community, they received praise, even though they were a minority of the society (Acts 2:47; 5:13).

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<sup>19</sup> The terms “first church” and “ancient church” can be translated in more than one way. In this case, we translate it as “early church.” This period is usually seen to span for approximately 200 years from 1 C.E. (after the fall of Jerusalem) to Constantinus I’s Edict of Milan (313). Jung Woon Suh, *Church and Mission* (Seoul: Durano, 1994), 40.

Jung Woon Suh reveals that the early church was a church that evangelized even in times of persecution and explains that era's situation as follows:

First of all, it is evident that the early church received persecution. During this time, it is true that the level of persecution varied depending on the emperor, but generally the persecution did not stop and many martyrs were sacrificed during this period. Therefore, externally it seemed impossible for any mission activity, but the church was not intimidated and the number of believers actually increased.<sup>20</sup>

In some ways, the reason why the early church was persecuted was because of its refusal to worship the emperor. As slaves and owners, women and men, gathered together it looked like they would be threatening the morals and status of the Roman society. With the misunderstanding about the Last Supper, just by hearing the name of a "Christian," Christians and would-be Christians faced the risk of persecution.<sup>21</sup>

In such times of persecution, telling someone else about the gospel was an action that instantly revealed their identity of being a "Christian." This could only be done by a complete and definite conviction of their faith and a genuine love toward the people. At the same time, they had to understand that being a Christian meant that they must be willing to embrace sacrifice, even death.

Michael Green shows three reasons why the early church was able to overcome such difficulties and rather expand Christianity. Those reasons are a "sense of gratitude," "sense of responsibility," and "sense of concern." A sense of gratitude toward experiencing God's love through Jesus, responsibility to do God's will, and concern for the lost were essential.<sup>22</sup>

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<sup>20</sup> In citing S. Neill's research, Jung Woon Suh states that as Constantine announced freedom of faith there were around 50 million residents, with 10% of the population being Christian. This number is surprising not only in numbers, but also that these were really faithful Christians. Jung Woon Suh, *Church and Mission*, 40.

<sup>21</sup> Jae Yong Choo, "The Early Church's Mission," in Kye Joon Lee, ed., *Modern Mission Theology* (Seoul: Jeonmangsa, 1994), 115-117.

<sup>22</sup> Michael Green, *Evangelism in the Early Church* (Grand Rapids, MI: Eerdmans, 1978), 236-255.



His claim shows the inclusiveness of the evangelizing of the gospel. Thus, it shows that evangelizing a non-believer is not limited to the “moment” of preaching the gospel. It shows that the power of evangelism includes a full experience of the Holy Spirit, a change in one’s standard of values, an evident change in behavior pattern, and the expansion of relationship with other people.

Examining the evangelism of the early church, the historical situation and place should be considered. We need to bear in mind that for 150 plus years, the early church could not possess a church building. This means that back then the typical method for evangelizing within the institutional church could not be used. This created a diverse range of evangelizing methods. These can be divided largely into four parts, which are evangelism through sermon, direct evangelism through family, individual evangelism (visiting evangelism), and evangelism through writings.<sup>23</sup>

At that time, public sermon methods were universal. Evangelism through sermon took place in streets and at a variety of locations. The subjects were not only Jews but also those from diverse religious backgrounds. There was not a typical structure of sermon because many times people from all kinds of groups gathered. It is hard to identify if those sermons had a specific effect because in Acts 2:41, “... there were added that day about three thousand souls.” after Peter’s sermon, while in Acts 7:54-60, Stephen was killed after his sermon. However, one thing that is clear is that a seedbed was provided by the Jewish synagogues for the spread of the gospel, and that open air preaching was a general method known universally.<sup>24</sup> Therefore, this method became the tunnel that allowed the Christian gospel to spread throughout the world.

One of the most important methods of evangelism used by the early church was through the family. Contrasting to open air preaching, family evangelization has more comfortable and engaging communication; therefore it proved to be more successful.<sup>25</sup>

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<sup>23</sup> Michael Green, *Evangelism in the Early Church*, 194-235.

<sup>24</sup> Michael Green, *Evangelism in the Early Church*, 194-199.

<sup>25</sup> Michael Green, *Evangelism in the Early Church*, 207-208.

“The structure of the household had a significant impact upon early Christianity.”<sup>26</sup> The power of the gospel was revealed. As the gospel message was being carried into families, other philosophies and religions were discovered to be extremely different. The apostles usually lived with new believers. They made contact with their households. These new believers had meetings that encouraged a more intimate contact of the gospel.<sup>27</sup> Having meetings centered in individual houses meant the Christian community went beyond the range of the Jewish community.<sup>28</sup>

As the persecution became worse, it became harder for the apostles to provide sermons and teachings. An appropriate solution was sought. Lewis J. Sherrill divides the teaching of the early church into five parts:

First, interpret the Hebrew Scriptures (not only proclaimed by preaching) that was in the Jewish temple, with Christian gospel. Second, through the Lord’s Supper (Communion), teach about Jesus Christ’s death and resurrection. Third, teach the confession of faith as a Christian. Fourth, teach Jesus’ life and teachings through oral tradition before the Gospels were written. Fifth, teach the distinguished characteristic and moral life of a Christian (Two Ways of living).<sup>29</sup>

During the time after the early church, there was more focus on a “teaching church” and the main content settled in as catechesis. Catechesis is generally referred as an “introduction,” which meant that through oral tradition, basic knowledge was passed down through the form of questions and answers.<sup>30</sup> The content of these teachings took place as a form of education creating a Catechumenal school between the first

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<sup>26</sup> Arthur G. Patzia, *The Emergence of the Church: Context, Growth, Leadership & Worship* (Downers Grove, IL: Inter Varsity Press, 2001), 189.

<sup>27</sup> John E. Stambaugh and David L. Balch, *The New Testament in Its Social Environment* (Philadelphia, PA: Westminster Press, 1986), 55.

<sup>28</sup> Oscar Cullmann, *Early Christian Worship*, trans. A. Stewart Todd and James B. Torrance (Philadelphia, PA: Westminster Press, 1953), 9.

<sup>29</sup> Lewis J. Sherrill, *The Rise of Christian Education* (New York: Macmillan, 1944), 144-149.

<sup>30</sup> Seong Hwan Kim, “History of Christian Education,” Korean Christian Education Association, *A Theory of Christian Education* (Seoul: Korean Christian Education Association, 1992), 131.

and second century of the early church.<sup>31</sup> This shows the process of joining the Christian community, in which people studied for three years, passed the qualification process, and were baptized.<sup>32</sup>

This demonstrates that historically, evangelization was not completed through an individual's recognition of the gospel and acceptance. Evangelization meant resocialization as a Christian community member and included listening to the gospel, reading the Bible, and changing to a life that is morally correct. The early church was able to pass down its faith to the next generation through the nurturing process.

In conclusion, the evangelization of the early church included an individual evangelism that resulted in a proselytized life and was transmitted to society, whereby the community's maturity was achieved.

## 2. Evangelism and Nurture

If evangelism and nurture have something in common, it is a suitable "change." Of course, depending on the paradigm, something suitable can also change in meaning and direction. These changes could be emotional change, change in intellectual understanding, or change within one's intentional decisions. However, even with such diversity, one thing that is certain is the focus on the subject's change. Gordon T. Smith claimed that "the theology of a true biblical conversion has its ultimate goal toward the future and the purpose of Conversion is in transformation."<sup>33</sup>

By looking at different discussions about conversion, we will restructure the main concept of nurturing evangelization.

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<sup>31</sup> Sun Ae Chou, "The New Testament Era of Christian Education," in In Tak Oh, ed., *A History of Christian Education* (Seoul: Handeul, 2007), 76-77.

<sup>32</sup> Sam Kwon Sohn, *Reconstruction of Early Christian Church Teaching* (Seoul: KSI, 2006), 111.

<sup>33</sup> Gordon T. Smith, *Beginning Well: Christian Conversion & Authentic Transformation* (Downers Grove, IL: Inter Varsity Press, 2001), 83.

### 1) The Paradigm and Evangelization of Conversion

Even though there have been many different definitions of repentance in the point of view of theology and psychology, we will consider it from the perspective of missiology. Richard Peace claims that “the way you think about repentance determines the method of evangelization.”<sup>34</sup> Such perspective provides the insight that can be applied in evangelizing methods and Christian nurturing. The evangelization that comes from the meaning of truly changing into the life of a Christian has one same directing point as evangelism and nurturing.

The paradigm of conversion can be largely separated into “Sudden Conversion” and “Gradual Conversion.” “In the spiritual realm there are also two ways, one gradual, and the other sudden, in which inner unification may occur.”<sup>35</sup>

#### (1) Sudden Conversion

“Sudden Conversion” refers to an internal conviction of one’s outer change before and after converting. William James defines this as separating the old and new life through a turning point. And “a sudden conversion may be to him (her) who has the experience. Throughout the height of it he undoubtedly seems to him (her)self a passive spectator or undergoer of an astounding process performed upon him (her) from above.”<sup>36</sup>

The best example of a sudden conversion within the Bible is the Apostle Paul. Paul persecuted Christians, but after an encounter with Jesus, his life completely changed. Previously a Pharisee who wholeheartedly devoted himself to destroying the church (Acts 9:1, Phil 3:4-6), he became willing to face all kinds of difficulties and hardships to spread the gospel and start churches. Paul became the model for sudden conversion.<sup>37</sup>

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<sup>34</sup> Richard V. Peace, *Conversion in the New Testament*, 286.

<sup>35</sup> William James, *The Varieties of Religious Experience* (New York: New American Library, 1958), 171.

<sup>36</sup> William James, *The Varieties of Religious Experience*, 177-211.

<sup>37</sup> Richard V. Peace, *Conversion in the New Testament*, 18-19.

Even though Paul's conversion seems like it happens in one short moment, sudden conversion can be separated into at least three factors. These factors are insight, turning, and change. When Paul met Jesus as the "Son of God," he realized that his ways of serving God could actually interfere with God. Such understanding made him change directions from a persecutor to an apostle, putting his hope on the evangelization of gentiles.<sup>38</sup>

After the Second Great Awakening, the influence of sudden conversion increased. But the doctrines and faith from back then hardened into a mere tradition, and with all the scientific development, the church lost its voice in society. During the spiritual Second Great Awakening, everyone focused on the paradigm of sudden conversion.

This paradigm was seen in the order of any evangelizing conference, in which the pastor demands sudden conversion by asking the people to stand up or raise their hands to proclaim their acceptance of Christ through a prayer.<sup>39</sup> As such a paradigm focused on individual salvation, the continuous nurture of the Christian community weakened. Gordon Smith claims that because the church emphasized the individual responsibility and deeds of human beings, was not able to emphasize as much the change that should follow after a conversion.<sup>40</sup> John Finney describes sudden conversion with five negative aspects: the personality of the speaker, manipulation, exaggeration, high financial cost of campaigns, and lack of social concern.<sup>41</sup>

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<sup>38</sup> Richard V. Peace, *Conversion in the New Testament*, 25-26.

<sup>39</sup> Evangelism scholar Sun Il Kim states that this quick conversion cannot be ignored in terms of God's grace. With that said, one must also be cautious about a "quick conversion." The quick conversion could be an ingenuous conversion, only producing a church-going person, lacking in the true meaning of the conversion. Most of all, as a result, this "quick conversion" process could gradually weaken the meaning of conversion and the spirituality of the church. Sun Il Kim, "Evangelism and Culture in a Korean Context," 12.

<sup>40</sup> Gordon T. Smith, *Beginning Well*, 98.

<sup>41</sup> John Finney, *Emerging Evangelism* (London: DLT, 2004), 63-65.

Richard Peace also criticizes this method, saying that the focus was not “who are we evangelizing,” but “how many people can we evangelize?” He presents various forms of “Encounter Evangelism.” He introduces ideas such as individual evangelism, lifestyle evangelism, and mass media evangelism.<sup>42</sup> However, these methods had a limit on leading people toward life as disciples. That is because people who converted in public campaigns had a low rating of church settlement.<sup>43</sup> Not participating in a faith community became the root of a declining discipleship. The previously discussed evangelism methods are based on rapid conversion. Through continued historical studies and an analysis of various evangelism methods, we can discover doors for establishing discipleship more effectively during evangelism. Spreading the gospel should ease people into the equivalent meaning of the journey of expanding discipleship. This perspective is called “gradual conversion.”

## (2) Gradual Conversion

Generally, gradual conversion and sudden conversion tend to be perceived as standing on the opposite side of the spectrum from one another. However, we desire to approach gradual conversion with the inclusion of the understanding of sudden conversion. This is because sudden conversion does not speak of the completion of discipleship, but rather emphasizes the notion of being a doorstep of discipleship, furthermore becoming a motive to provoke the desire to live a transformed life. Thus, sudden conversion has its credibility and validity of worth, even through the approach of the gradual conversion theory. We desire to combine both gradual conversion and sudden conversion to convey a larger view of the methods of discipleship.

John Finney supports this opinion. He claims that complacency comes with the characteristics of both the sudden and the gradual processes of conversion. He specifically focuses on the conversion of Paul—of how witnessing Stephen’s death was influential and relative to Paul’s conversion—and also claims that Paul was able to be enlightened of this once he was baptized by the Spirit of God, facilitated by Ananias, only three

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<sup>42</sup> Richard V. Peace, *Conversion in the New Testament*, 288-294.

<sup>43</sup> Richard V. Peace states that, according to statistics among the converts, only about 10% (7-15%) attend church. See Richard V. Peace, *Conversion in the New Testament*, 294-296.

days after is incident in Damascus. Furthermore, Finney claims that security in receiving and acknowledging Salvation is believed to be a prolonged process, and that although sometimes this security may be portrayed as being rapidly achieved, we must acknowledge that the process still required by conversion<sup>44</sup> cannot be avoided.

Richard Peace asserts that the twelve disciples of Jesus are representatives that validate gradual conversion, stating the following:

They never hated Jesus and what he stood for (as did Paul). ... When these twelve men joined Jesus' band, they were not notorious sinners in need of radical moral transformation. ... In fact, although Jesus spent an extended length of time with the disciples, patiently teaching them by word and deed, they repeatedly failed to grasp what he was trying to communicate. However, in the end they are transformed – as radically as Paul had been. ... They have been changed from frightened men, in hiding from the abductors of Jesus, to bold, public witnesses of his resurrection.<sup>45</sup>

Unlike Paul and his conversion, whether the disciples had a sole place or a time of conversion is very unclear. This is because documentation of their sudden conversion cannot be found within the four Gospels in the Bible. However, one thing that is certain is the notion that their conversion showed similar outcome traits, despite the fact that this conversion was reached through various methods.

Richard Peace asserts that the three minimal traits of sudden conversion are identical to those that occur when people are gradually converted: the process of “insight,” “turning,” and “transformation.” He defines “turning” as inclusive to gradual conversion through faith, repentance, and change as to being forgiven. Furthermore, making a statement of discipleship occurs when receiving a new life within the duration of this process. He concludes with the notion that knowing Jesus Christ is the main and consistent focus of gradual conversion.<sup>46</sup>

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<sup>44</sup> John Finney, *Emerging Evangelism*, 17-19.

<sup>45</sup> Richard V. Peace, *Conversion in the New Testament*, 105-106.

<sup>46</sup> Richard V. Peace, *Conversion in the New Testament*, 280-281.

Although the characteristics of the gradual process are diverse, he claims that the gradual process of achieving security possesses the equivalent components of the sudden process. The only difference is the amount of time that it may take for one to reach security. This shows the power of God, in how he can use various situations with various methods to accomplish one focus.

Gordon Smith says that the validity of security can be found through seven elements: belief, repentance, trust and the assurance of forgiveness, commitment, water baptism, reception of the gift of the Holy Spirit, and incorporation into Christian community.<sup>47</sup> The main focus of his argument is the building of character through the process of conversion. Therefore, it is important to remember that when applying these steps, each step should be followed in order.

We have looked at various discussions about gradual conversion in order to find one common paradigm. A paradigm becomes the foundation of the development of nurturing evangelism. Paul Helm claims that even though conversion includes many different aspects, its main content bears the same structure.<sup>48</sup> By saying, “because the essence of conversion is not found in the experience itself but in the content of that experience,”<sup>49</sup> he shows that not only is there an individual experience for the paradigm of conversion, but that conversion should follow the same structure as identified in the original Gospel accounts.

Based on the previous point, here is a suggestion of the structure of the basic principles of this paradigm.

First, even though conversion differs for each person, the ultimate purpose is God’s salvation that follows discipleship. Second, sudden conversion and gradual conversion share a complimentary side. Common principles found in both paradigms are conversion and change. It is possible not only to embrace both paradigms but also to apply them. Third, conversion always starts with the calling of Jesus through the

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<sup>47</sup> Gordon T. Smith, *Beginning Well*, 138-141.

<sup>48</sup> “The experiences of conversion are infinitely varied but they all have the same structure.” Christian conversion comes about at the initiative of God: for it depends upon the gift of spiritual life. Paul Helm, *The Beginnings: Word and Spirit in Conversion* (Edinburgh, Scotland: Banner of Truth, 1986), 22.

<sup>49</sup> Richard V. Peace, *Conversion in the New Testament*, 6-7.



Holy Spirit. Conversion is a personal encounter with Christ; therefore, it leads to a changing life that resembles that of Christ. Fourth, conversion demands a faithful response. It is true that the first response to God's grace is conversion; however, "conversion and salvation are not synonymous."<sup>50</sup> Fifth, true conversion is accompanied by the participation of a faith community.

## 2) Movements of Revival Evangelism and Christian Nurture

There is tension between evangelistic enthusiasm and Christian nurturing, especially in sudden conversion. That is because the focus of Christian education and nurture is on gradual conversion, while in evangelism it is the proclamation of the gospel.

Sudden conversion was emphasized in the Second Great Awakening by people who practiced abstinence. This paradigm received criticism because the salvation of infants and children became an issue. "Salvation through conversion" definitely presented a disadvantage to children who lacked capacity for decision making. This led to the dangerous assumption that salvation depended not only on conversion itself but on how the conversion was expressed.

During the First Great Awakening, leaders like Jonathan Edwards and George Whitefield made conversion something more approachable by the people, but the right to become a church member remained. This system of deciding who becomes a church member meant that children who did not experience conversion were "children of wrath."<sup>51</sup> For Puritans, the standard that proved their faith became their testimony of conversion.<sup>52</sup> This left the assumption that children were incomplete, while adults were more complete and developed beings.<sup>53</sup> Wayne Rood also criticizes this method, saying that "It was the popular

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<sup>50</sup> Gordon T. Smith, *Beginning Well*, 16.

<sup>51</sup> I cited this perspective from U.S church history professor John M. Mulder at Princeton Theological Seminary in his writing about Bushnell: Horace Bushnell, *Christian Nurture*, trans. Do Il Kim (Seoul: Presbyterian College and Theological Seminary, 2004), 21-22.

<sup>52</sup> Jerald C. Brauer, "Conversion: From Puritan to Revivalism," *Journal of Religion* 58(1978): 230.

<sup>53</sup> Kyung Im Lee, "Historical Reflections on Children's Education in Germany," *Journal of Donga* 23 (1986): 306, quoted in Won Seok Koh, "An Introductory Study on the subject of Korean Christian Education for Theology of

conception that a child must arrive at an 'age of discretion' before he could be responsible for moral choices. Therefore, children were neither saved nor candidates for salvation."<sup>54</sup>

Horace Bushnell claimed that children should develop into Christians and that they should not think themselves to be anything else. Rather, those children that grow up in Christian families should renew their spiritual life each day and embrace the world.<sup>55</sup> This claim is misunderstood as the "principle of counter-conversion." He was rather critical of demanding a child to grow into the same faith as an adult. He believed that the Christian family was a devotional incubator, which worked as the most valuable manner for nurture. The parents' characteristics flow through the children's lives.<sup>56</sup> He thought that the parents' power is absolute before the child learns to reason. This affects the child throughout his life, and character development begins in early infancy.<sup>57</sup>

Bushnell developed his perspective into experience or imitation instead of delivering a message about applying creeds. Thus he tried to overcome the limitation of emotional and ongoing conversion through nurturing.<sup>58</sup> While evangelistic revival movements emphasize instant and emotional aspects, education emphasizes gradual and intellectual aspects. In this point, finding the concept of nurturing has great meaning in terms of support, deemphasizing the instant and the emotional.

Faith nurturing cannot be accomplished through simply memorizing, writing, solving, and watching. Rather it requires communal actions by sharing faith and life. Thus, family-based community is a fundamental resource of faith education.<sup>59</sup>

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Children," Institute of Christian Education, 21<sup>st</sup>. *Century Subjects and Perspectives of Korean Church Education* (Seoul: Institute of Christian Education of Presbyterian College and Theological Seminary, 2007), 131.

<sup>54</sup> Wayne R. Rood, *Understanding Christian Education* (Nashville, TN: Abingdon Press, 1970), 28.

<sup>55</sup> Horace Bushnell, *Christian Nurture* (New York: C. Scribner, 1861; repr., New Haven: Yale University, 1953), 4.

<sup>56</sup> Do Il Kim, *The Current Flow of Christian Education and Thought* (Seoul: Dongyeon, 2010), 243-244.

<sup>57</sup> Elmer L. Towns, *A History of Religious Education* (Grand Rapids, MI: Baker, 1975), 282.

<sup>58</sup> Keum Man Lee, "Christian Repentance Prayer Education," *Journal of Christian Education* 4 (1999): 306.

<sup>59</sup> Young Taek Lim, "Education Culture and Faith Nurture," 611.

In consequence to this relationship, Christian nurturing also became a process of evangelism. Therefore, it all starts from the family. Bushnell centered family as the most important nurturing step, which can later be applied on a greater scale. In addition, his perspective on nurturing is significant in terms of applying and expanding not only to family, but also the greater community.

### 3) The Main Ideas of the Nurturing Evangelism Paradigm

We have gone over both paradigms of conversion. There can be many forms, but the basic principle starts from the understanding of conversion. Evangelism and nurture have a connection that cannot be separated.

Sun Il Kim made it clear that the main purpose of evangelism is making disciples. For example, in Britain or within an anti-Christian society like Korea, nurturing must be the driving force of evangelism.<sup>60</sup> He also emphasized that nurturing evangelism is an effective method of evangelism.

Here are three ideas that structure the “nurturing evangelism paradigm.”

#### (1) Evangelism of Gradual Conversion and its Process

The process of becoming a disciple is not momentary, but a lifelong process.<sup>61</sup> This is the evangelism model of Richard Peace, known as “Process Evangelism.” Because Human beings were created in the image of God, they always have a desire for God. They do not understand such desires. Evangelism becomes a way for them to realize their desires.<sup>62</sup> Accordingly, in order to deeply understand the follower’s spiritual pursuits, leaders must participate in a journey of spirituality and leading followers to find God. The leader should follow these steps:

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<sup>60</sup> Sun Il Kim, “Evangelism and Culture in a Korean Context,” 13.

<sup>61</sup> Chang Bock Im, *Bible and Christian Education*, (Seoul: Presbyterian College and Theological Seminary, 2008), 75.

<sup>62</sup> Richard V. Peace, *Conversion in the New Testament*, 310.

&lt;Chart 4&gt; Richard Peace's Process of Evangelism by Steps

Step	Research	Commission	Development
Topic	Find reason of meaning	Seek meaning itself	Formation of a system of meaning
Main Concern	Investigator (my desire) The existence and attributes of God How to know Him Spiritual meaning of life	Discipleship	Holy Life (Becoming extended disciple)
Focus	Focus of investigator's concerns Expand your understanding of faith Conversation and listening	Calling of Christ Ongoing dialogue and listening	Presence of the Spirit Ongoing dialogue and listening

It seems that there is a serious consideration in the first step; however, this part is important because everything starts from building a relationship. However, this method cannot be used in the same way with everyone. Everyone will not go through conversion the same way. Therefore, a leader must be able to distinguish in which state the person is. Leaders must have a conversation and try to understand the person.<sup>63</sup>

This is in order to prevent this program from becoming a step-centered program. His perspective on evangelism is not sufficient, since it does not fully provide applicable suggestions. So it requires enhancement after the early nurturing stage. This process will make for a more fluent meaning of evangelism and also provide practical applicability.

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<sup>63</sup> Richard V. Peace, *Holy Conversation: Talking about God in Everyday Life* (Downers Grove, IL: Inter Varsity Press, 2006), 126-127.

## (2) Understanding the Subject of Developmental Stages

It is important to understand that teenagers from the next generation have a universal humanity and unique character. The most impactful change for sudden conversion is in retreats and revivals.<sup>64</sup> However, after these events, it is hard to witness a change in their lifestyles. That is because the sudden conversion did not connect to the gradual conversion. We need to consider teenagers through the developmental theories before we evangelize them. Scholars and theorists have examined development related to age and stage of growth.<sup>65</sup>

Firstly, according to J. Piaget, teenagers are in the “formal operational stage.”<sup>66</sup> This stage has the characteristic of intellectual development. Understanding and logical thinking about abstract, formal concepts is possible. It is also possible to gain understanding about metaphor and analogy.<sup>67</sup> Therefore, they have a hard time understanding something that is beyond comprehension. This leaves two possibilities. First, we can correct their misunderstanding about faith, or if we cannot deliver a logical explanation, we might be in danger of pushing them further from the gospel. In such times, it is worse to just force faith onto them. Therefore, we must be able to explain in an appropriate manner the foundations of our faith.

Secondly, according to E. Erickson, humanity not only matures in its developmental stages, but instead

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<sup>64</sup> Drastic conversion can happen at any time in life. However, in summarizing the preceding research, the highest numbers of conversions occur between ages 15 and 16. Thus, a special focal point for conversion is age 16. Drastic conversions for women happened around 2 years sooner than for men. Jeong Keun Lee, “Study on the Possibility of Christian Education and Conversion,” *Christian Education Research Journal* (2000), 40-44.

<sup>65</sup> Won Ho Park divided developmental psychology into six areas. “The theories are as follows: firstly, A. Gesell’s maturational psychology. Secondly, B.F. Skinner and John B. Watson represented behavioristic psychology. Thirdly, the structural psychology of Jean Piaget, who studied the principles of cognitive configuration. Fourthly, S. Freud’s psychoanalysis. Fifthly, psychosocial theory of Eric H. Erikson, who studied the relationship to the social and ego on the basis of Freud’s theory, and lastly, a humanistic psychology, which was developed by A. Binet and etc. . . .” Won Ho Park, *Faith Development and Christian Education* (Seoul: Presbyterian College and Theological Seminary, 1996), 39.

<sup>66</sup> J. Piaget, *The Growth of Logical Thought from Childhood to Adolescence: An Essay on the Construction of Formal Operational Structures* (New York: Basic Books, 1958), 245.

<sup>67</sup> Seung Hee Sohn, “A Foundation of Christian Education as a Developmental Theory,” in Korean Christian Education Association, *A Theory of Christian Education* (Seoul: Korean Christian Education Association, 1992), 108.

it is a lifetime process. There will be an assignment suited to one's developmental stage. This assignment will be pertinent to one's social situation.<sup>68</sup> An adolescent is positioned in 5 steps, where each step demands the establishment of one's identity. In this stage, adolescents tend to take a criticizing position. Through this they might establish their identity, or on the other hand, anxiety and an identity crisis might take place.<sup>69</sup> This means that they can have a religious identity crisis. The gospel that was received with no criticism must now be re-experienced in a personal manner. That is why during these times, adolescents tend to lean on each other through the communication of similar problems. Also, it is proposed as an important task for them to find a role model or mentor. That is because, even though groups of similar age gives intimacy, it does not provide a method or direction that they should take to establish their identity.

Thirdly, According to Fowler, adolescence is a time of physical and emotional change. During this time, an adolescent feels intimacy outside of the family for the first time. Starting from friendships, this expands to school, general culture, or the religious community. Fowler calls this stage the "Synthetic-Conventional" step.<sup>70</sup> In early adolescence, adolescents expand their thinking and raise their self-identity, yet they are still under the idea of a higher authority, which makes them want to put the pieces of their chaos together. This analysis shows that communal action with a peer group and role models will influence the rebuilding and synthesizing of one's faith.

Until now, we examined the understanding of adolescence through cognitive, psychosocial, and stages of faith theories. These theories hold one thing in common—that this period is distinguished, and it affects the introduction to the next step of maturity. Also, during this time they develop self-identity and establish close relationships with one another. Francis Anderson explained the characteristics of adolescence as follows:

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<sup>68</sup> Erik H. Erikson, *Young Man Luther* (New York: W.W. Norton, 1962), 263-264.

<sup>69</sup> Seung Hee Sohn, "A Foundation of Christian Education as a Developmental Theory," 104.

<sup>70</sup> James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (New York: Harper & Row, 1981), 151-173.

In early adolescence, young people began to move towards the line of adulthood, but their center is still childhood. ... Early adolescence wants the privilege and safety. But the next moment, they will seek independence and dislike such memories. This happens irregularly and unpredictably, yet it certainly happens.<sup>71</sup>

We need to be concerned and to think of a good solution for such adolescent crisis. All this time, many methods and ways were suggested, yet the results were insufficient, due to the lack of understanding the adolescents' condition and needs.

Adolescents are extremely negative and critical about a doctrinal religion. However, they do have interest when it comes to seeking the truth and the pure content of the gospel.<sup>72</sup> For this, it is necessary for kind and serious communication with a background of understanding. Through this they can find a fit model, and through various experiences and stages, they will be helped to become mature.

Therefore, they will be able to establish a personal faith, in which nurturing evangelization will be needed. The negative image and misconceptions will be minimized in an environment of communication.

To understand the subject of nurturing evangelism means to participate in adolescents' crises with empathy, to overcome situations within a healthy relationship and small groups, and setting up a foundation for them to establish their self-identity.

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<sup>71</sup> James C. Wilhoit and John M. Dettoni, eds., *Nurture That Is Christian: Developmental Perspectives on Christian Education* (Wheaton, IL: Victor Books, 1995), 159-164.

<sup>72</sup> Yong Soo Koh, *The Kingdom of God and Teaching Ministry* (Seoul: Presbyterian College and Theological Seminary, 2009), 354.

### (3) Evangelization through a Faith Community

The earlier stages of development can be seen as the axis to understand the subject of nurturing evangelization. Here we will discuss mainly the faith community. That is because, in order to achieve a more comprehensive process of nurture, a community where there is trust and intimacy is required.

However, the problem is that the representative location of religious nurturing—family and Church—is collapsing. It is hard to enforce such a nurturing process in a collapsing community. A community where there is a good curriculum and effective teaching methods will provide insight when there is crisis in evangelization.

John H. Westerhoff claimed as follows:

Faith cannot be taught by any method of instruction; we can only teach religion. We can know about religion, but we can only expand in faith, act in faith, live in faith. Faith can be inspired within a community of faith, but it cannot be given to one person by another. ... Indeed, the schooling-instructional paradigm works against our necessary primary concern for the faith of persons. It encourages us to teach about Christian religion by turning our attention to Christianity as expressed in documents, doctrines, history, and moral codes.<sup>73</sup>

This is why we support the model of school that follows the faith community theory.

Compared to John H. Westerhoff, C. Elis Nelson also focuses on the faith community, but with a more progressive characteristic. Some of the differences are that he agrees with the need for teaching and learning theory, emphasizes socialization through parental and adult education, and supports a reformation considering tradition.<sup>74</sup> His assertion is appropriate for a school focused on the teaching-learning process. Provision of a theoretical source brings about mutual cooperation, continuing education, and parent education, while recognizing the limitation of the teaching-learning process.

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<sup>73</sup> John H. Westerhoff III, *Will Our Children Have Faith?*, rev. ed. (Harrisburg, PA: Morehouse, 2000), 19.

<sup>74</sup> Do Il Kim, *Instruction or Faith Community?* (Seoul: Pckbook, 2003), 126-141.



Richard Osmer claims that religious education starts by providing fields where it is possible for the student's faith to grow. He defines faith as a relationship that is made through God's love and faithfulness shown in Jesus Christ. He claims that faith can only be received as grace, and that through education one cannot receive faith. Thus he aims to address the significance of education.<sup>75</sup>

He considers that faith is cubical and three-dimensional, meaning that it is structured with "Intellectual beliefs, relationships, commitment, and mystery."<sup>76</sup> He discusses the relationship of faith and teaching as follows:

This relationship is not a direct and immediate one. Teaching cannot "cause" faith. ... Faith is a free gift from God. It comes into being in response to God's word of grace, made real and effective through the inner working of the Holy Spirit. ... However, it can and does serve as a special human agency, which God uses to come to persons again and again. ... Over the centuries, the teaching and preaching ministries have been compared to a farmer's planting of crops. The ground can be tilled, the seeds planted, and the crops tended, but in the end, many factors lie outside the farmer's control. So it is in our teaching.<sup>77</sup>

Emphasizing relationships and community in teaching faith is the same method as nurturing evangelism through a faith community.

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<sup>75</sup> Richard R. Osmer, *Teaching for Faith: A Guide for Teachers of Adult Classes* (Louisville, KY: Westminster Press, 1992), 15-16.

<sup>76</sup> Richard R. Osmer, *Teaching for Faith*, 17.

<sup>77</sup> Richard R. Osmer, *Teaching for Faith*, 11-12.

#### (4) The Main Concept of Nurturing Evangelism

The purpose of a faith community is making disciples. Westerhoff and Nelson argued that the cognitive limitations of religious education posed a hindrance to faith formation through the religious community, while Richard Osmer sought more essential consideration for an effective method of instruction.<sup>78</sup> Even though each claim has its own characteristics, they all have something in common, which is the limitation of faith education in a cognitive dimensional level.

Therefore, in order to effectively achieve the purpose of discipleship, an introductory course in the discipleship process and ongoing integration of faith is required. This means that grace through the Holy Spirit, within a faith community, for Christian education is important, and that the most important actions are listening, understanding, and experiencing the gospel.

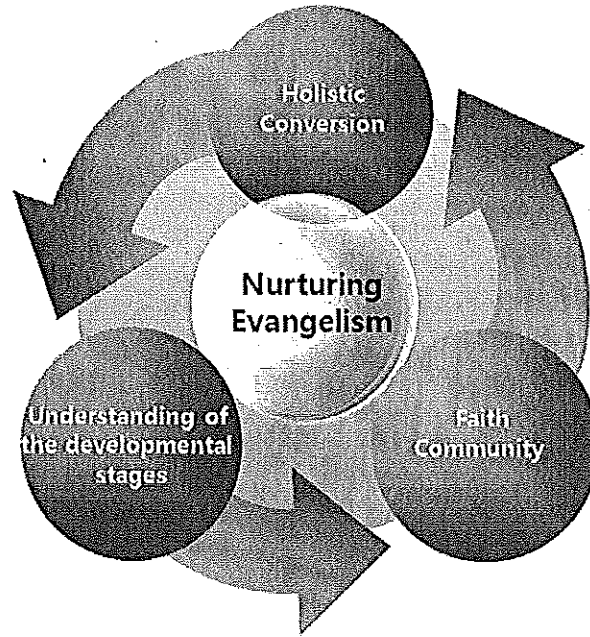
In order to realize the purpose of whole discipleship, it is necessary to combine evangelism, faith development, and maturity within an entering process. Thus “nurturing evangelism,” which is based on a total understanding about conversion, can provide a theoretic source for a full understanding of the subject of evangelism. It can lead people to recognize, feel, and experience transcendental grace in the faith community through the Holy Spirit. In conclusion, nurturing evangelism is a holistic paradigm including education and evangelism.

The main concept of the nurturing evangelism paradigm is organized as follows:

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<sup>78</sup> Richard R. Osmer, *Teaching for Faith*, 24.

<Chart 5> Main Concepts of “Nurturing Evangelism”



### Chapter III

## The Current State of Evangelization for the Next Generation and Christian Schools

Until now, we have considered nurturing evangelism on a theoretical basis and organized the main concepts in a theoretical system. In chapter 3, first of all, we will analyze the current situation for the evangelization of the next generation through statistics and predictions regarding changes in religious believers. By comparing data for the three best-known religions in Korea (Christianity, Catholicism, and Buddhism), we will examine the cause for the change in the religious paradigm and see how it affects the religious views of adolescents regarding Christianity. Also, we will analyze the characteristics of the Korean educational system and the current state of one specific Christian school, Yumkwang Girls' Meditech High School, within the paradigm of nurturing evangelism.

#### 1. The Crisis of the Evangelization of the Next Generation

##### 1) The Development of the Change in Korean Religious Believers

The population census taken by the National Statistical Office is the basic reference of all statistics. It is highly trusted. That is because it has been regularly published (every 10 years), after a complete enumeration and neutrally analytical process. Reliable data is used for religious statistics. Since 1985, research on religion has been included, and as data are analyzed, we see that the religious statistics have significantly changed

since the 90s, as we note the Christian decrease and Catholic increase.<sup>79</sup> This increase has been sharp. Currently, there are three different data reflecting 1985-2005 (taken every 10 years). Based on these three gatherings of data, the analysis of the population of religious believers is as follows:

<Chart 6> 1985-2005 Religious Demography According to Census<sup>80</sup>

Classification	1985		1995		2005	
	Population	Percentage (%)	Population	Percentage (%)	Population	Percentage (%)
Buddhism	8,059,624	19.9	10,321,012	23.2	10,726,463	22.9
Christianity	6,489,282	16.1	8,760,336	19.7	8,616,438	18.3
Catholicism	1,865,397	4.6	2,950,730	6.6	5,146,147	11.0
Other	788,993	2.0	565,746	1.3	481,718	1.0
Total	17,203,296	42.6	22,597,824	50.7	24,970,766	53.3

According to this data, the largest percentage of the Korean population is Buddhist, then Christian, and lastly Catholic. Regarding changes in the religious demography, setting 1995 as the standard, Catholicism had a rapid increase, Buddhism was stagnant, and Christianity decreased. Since 1995, the religious population hit 50.7 percent, passing half of the entire population of Korea, and it is still gradually increasing. However, each religion contains less than 25 percent of the Korean population, compared to 46.7 percent of the population that seems to be atheist. Therefore, if we define the religious situation in Korea, we can describe it as a “secular multi-religious society.”<sup>81</sup>

<sup>79</sup> Hyun Jong Choi, *A Survey on the Population Fluctuation of Religion in Korea* (Bucheon: Seoul Theological Seminary, 2011), 16.

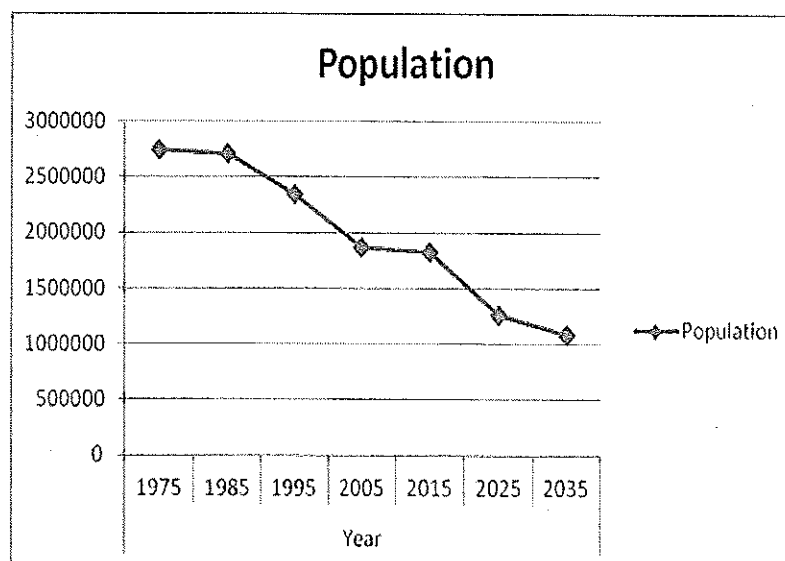
<sup>80</sup> Hyun Jong Choi, *A Survey on the Population Fluctuation of Religion in Korea*, 19.

<sup>81</sup> Don Koo Kang, “Religious Policy and Religious Education in Korea,” 24-25. Despite the principle of separation of church and state, Christianity, Catholicism, and Buddhism—the three major religions—hold defined positions within Korean society.

If we look at the changes in the Population by school ages, mainly focused on high school students of ages 15-17, in 1975 there were 2,738,000, and in 1977 there were 2,808,000, this figure reflecting its peak. In 1985 there were 2,709,000. In 1995 the population decreased to 2,349,000. In 2005 there were 1,864,000. At this rate, in 2015 there will be 1,823,000; in 2025 the population of high school students will decrease to 1,265,000, which is almost half of what the population was in 1977. In 2035 it will be 1,090,000 students, and in 2045 1,045,000 students. In 2047 there will be less than 1 million—that is 991,000. The population is predicted to go down to 909,000 students in 2050, indicating a steady decrease.<sup>82</sup>

If we make a graph and table to record the trends of the student population 30 years before and after the year 2005, it will look like this:

<Chart 7> Changes in School-Age Population of High School Students, 1975-2035



Year	1975	1985	1995	2005	2015	2025	2035
Population (High School Students)	2,738,000	2,709,000	2,349,000	1,864,000	1,823,000	1,265,000	1,090,000

<sup>82</sup> Statistics Korea, *Population Projection for Korea: 2005-2050* (Daejeon: Statistics Korea, 2006), 186-187.

According to the graph and table above, the high school student population had a gradual decrease from 1985-1995, a sudden decrease from 1995-2005, is having a gradual decrease from 2005-2015, and will have a sudden decrease from 2015-2025. It is thought that after 2025, it will continue a gradual decrease.

This situation cannot be explained by merely noting a declining birthrate, and we can assume that it is directly linked with the population change of our parent's generation. In comparing 1985 with 2015, and 1995 with 2025, there is a correlation between these 30 year (one generation) gaps. The reason why the decrease in the population of high school students in 2015 is smaller is because from 1975-1985 the population decrease rate was low. However, from 2015 to 2025 the population decrease will move at a faster rate. This phenomenon will appear in 2015, starting with the decrease in elementary students. We can analyze and predict more accurately the development of the evangelization of the next generation by observing the religious population change for each age.

<Chart 8> Religious Demography of Ages According to Census, 1985-2005<sup>83</sup>

Category	Buddhism			Christianity			Catholicism		
Year Ages	1985	1995	2005	1985	1995	2005	1985	1995	2005
0-9	9.5	11.3	13.2	14.1	19.3	19.9	3.8	5.6	9.7
10-19	15.0	18.3	17.7	18.1	22.5	20.4	4.4	7.2	11.7
20-29	18.6	19.4	19.3	17.3	19.7	17.9	4.9	5.8	11.2
30-39	25.2	24.7	19.6	17.9	20.0	17.7	5.7	7.0	9.8
40-49	30.3	31.5	26.6	14.9	20.0	17.7	4.9	8.0	11.3
50-59	31.5	34.7	31.7	12.8	16.7	17.8	4.3	6.3	12.0
60-69	30.4	34.5	34.1	13.0	16.0	16.9	4.5	6.2	10.8
70-	28.0	30.5	31.1	12.4	17.5	18.2	4.4	6.8	11.5
Total	19.9	23.2	22.8	16.1	19.7	18.3	4.6	6.6	10.9

(% = Age of religion per population / total population by age)

<sup>83</sup> Hyun Jong Choi, *A Survey on the Population Fluctuation of Religion in Korea*, 23.

People in their 20s and 30s have a similar distribution within Christianity and Buddhism. Lower age groups show higher proportions in Christianity, and higher age groups show a higher percentage in Buddhism. Catholicism is evenly distributed among 10 percent of all ages.

The proportion of Christian believers for the next generation is highest compared to other religions. On the other hand, Christianity has the highest reduction rate in persistence of religion. This is shown more clearly by comparing the years 1995 and 2005. When the teens in 1995 reached their 20s in 2005, the percentage decreased 4.6 percent. From their 20s to their 30s, there was a decrease of 2.0 percent, and from their 30s to their 40s, a decrease of 2.3 percent. From their 40s to their 50s, there was a decrease of 2.2 percent. It has been proven that the ratio of Buddhists has stayed the same or increased. Catholicism has increased tremendously.<sup>84</sup>

In the case of Christianity, there is a constant ratio around the 50s and 60s timeframe. This shows that the unsuccessful evangelization of the next generation leads to failure to connect people to the middle-aged group. The decrease in church attendance of that middle-aged group will influence its children's generation, causing a chain reaction effect upon the evangelization of generations.

Therefore, this crisis of the evangelization of the next generation is not only caused by decreasing birthrates, but also by the failure of the current generation to pass its faith on to the next generation. In conclusion, it is evident through statistical analysis, that the current Korean Christianity percentages will soon reach a slump as people grow elderly.<sup>85</sup>

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<sup>84</sup> Hyun Jong Choi, *A Survey on the Population Fluctuation of Religion in Korea*, 24.

<sup>85</sup> An "aging society" is defined as 7% of people aged 65 or older. An "aged society" is 14% aged 65 or older. A "super-aged society" is 20% aged 65 or older. South Korea began as an "aging society" in 2000. It is expected to become an "aged society" in 2019, and a "super-aged" society in 2026. Statistics Korea, *Statistics Yearbook 2004* (Daejeon: Statistics Korea, 2005), 26-27.



## 2) The Phenomenon of Paradigm Shift in Evangelization

The contrast between the rapid growth of Catholicism and the decrease of Christianity that happened during the 10 years since 1995 shows that the paradigm of established evangelism and evangelization is changing. That is because, even though Christianity's evangelization is unequalled among the three major religions in Korea, Christianity is actually decreasing.

In the paradigm of evangelization in Christianity, evangelization was the center. It was a leading factor of church growth. In other words, evangelization leads non-believers to church, and through this, the church grows. The expansion of Christianity was recognized, based on such growth. This could be established via two conditions. The first is the entering of new believers, and second is the continuous existing church life of the believer. Christianity is decreasing, even though new believers are entering the church. People are leaving the church for particular reasons. Hyun Jong Choi analyzed the current situation of the movement of believers in the following graph.

<Chart 9> Movement of Believers by Religion<sup>86</sup>

Category	Inflow of other Religions (# of people)	Inflow/All (%)	Outflow of other Religions (# of people)	Inflow-Outflow (# of people)	Inflow / Outflow x 100 (%)
Buddhism	108	27.0	80	28	135.0
Christianity	58	9.7	167	-109	34.7
Catholicism	132	33.0	51	81	258.8

According to this chart, the outflow of believers in Christianity was almost 2.8 times more than the inflow. Setting 100 percent as the maintenance standard, Christianity was decreasing overall by 34.7 percent.

<sup>86</sup> Hyun Jong Choi, *A Survey on the Population Fluctuation of Religion in Korea*, 45. The research contained statistical results from October 2010 through May 2011. In this sample, 1,400 adults between the age of 20 and much older were examined.

Buddhism had a 135 percent increase, and Catholicism had a 258.8 percent increase, because their inflow was 2.59 times greater than their outflow.

The reasons for the inflow and outflow of each religion are as follows:

<Chart 10> Comparison of Inflow and Outflow Reasons by Religion<sup>87</sup>

(Proportion of Inflow Reason – Proportion of Outflow Reason, %)

Category	Buddhism	Christianity	Catholicism
Family's Recommendation	-27.9	11.9	9.3
Change of Heart and Thoughts	-10.4	4.2	9.4
Distrust of Religion	10.1	-19.4	18.9
Conflict with other Believer	0.6	-1.2	-0.5
Does not Agree with some parts	18.4	-23.6	11.7
Other	-5.1	5.6	1.0

In the case of Christianity, the highest inflow reason was family's recommendation, at 11.9 percent; however, conflict (-23.6 percent) and distrust (-19.4 percent) of the religion resulted in a 40 percent outflow. This shows that outflow, due to miscommunication and distrust within the church, is much greater than inflow through evangelization. This is a lot more evident when one compares the inflow for Catholicism. That is because there is a correlation (inverse proportion) between the outflow of Christianity and the inflow of Catholicism. The analysis on why people chose Catholicism makes these assumptions more reliable.

<sup>87</sup> Hyun Jong Choi, *A Survey on the Population Fluctuation of Religion in Korea*, 52.

<Chart 11> Reason for Selecting Catholicism<sup>88</sup>

Category	People(#)	Proportion(%)
Reliability and Integrity	97	51.9
Perceived Holiness and Liturgy	117	62.6
Allowance of Smoking & Drinking	66	35.3
Conception of social service	87	46.5
Atmosphere that is less burdensome	87	46.5
Provide Meaning and Spiritual Values	80	42.8
Open attitude to other religions	64	34.2
Other	5	2.7

N = 187

The highest reasons for selecting Catholicism are its religious maturity, its perceived holiness and the sanctity of the liturgy, its reliability and integrity, followed by its image of doing social service and the impression of it as a church with a less “burdensome” atmosphere. This series of surveys and statistical results reflect the current state of religion in Korea. In other words, the evangelism paradigm that was successful during the 1960s-70s, when Korea went through rapid economic growth and social change, is not effective anymore.<sup>89</sup>

Currently in Korea, one of the most important criteria for selecting a religion is the image of faithful commitment and moral integrity. This is actually shown as a phenomenon of religion inflow. We have conducted surveys in a school about the generalization of such religious awareness and its relevance to the next generation in Korean society. The results were organized as following:

<sup>88</sup> Hyun Jong Choi, *A Survey on the Population Fluctuation of Religion in Korea*, 53.

<sup>89</sup> Hyun Jong Choi, *A Survey on the Population Fluctuation of Religion in Korea*, 29-37. According to the secularization theory of religion, people are more apt to turn to God for blessings of all kinds. As society becomes more prosperous, people desire the assurance of authenticity in religion, rather than utilizing it only as an avenue for provision, per se. Won Kyu Lee, *Religion: From Head to Heart* (Seoul: KMC, 2012), 221-234.

<Chart 12> Result of Survey regarding the Image of Jesus and Christianity<sup>90</sup>

Jesus	Content (Respondent)	#of People	Christianity	Content (Respondent)	#of People
1	Savior, Lord	25	1	Support, Refuge, Shelter	28
2	Father, Parent	17	2	Faith	25
3	Dependence	16	3	Love	14
4	Refuge	13	4	House, Family	13
5	Cross	10	5	Church, Community	11

We can see that the religious images the next generation focuses on involve “authority,” “intimacy,” and a community-like family. The reason for such dependence on authority is due to adolescents’ uncertainty about their future and their reliance and longing for intimate relationships. Having a warm (dependable, comfortable, and peaceful) community as a refuge is desired for helping students handle the tremendous stress over employment and school acceptance.

Such results show that the religious desires of the next generation are parallel between people in 1970 and 2010. In examining the characteristics of the next generation reflected in both eras, we can see that the process of establishing a self-identity brings adolescents inner anxiety and uncertainty about the future. This is an indication of the relevance of divine experience as a means to bring stability to an uncertain world.<sup>91</sup>

Therefore, we cannot focus only on evangelizing adolescents, or only on meeting their cultural needs. Rather, we need to communicate with adolescents to rely on the true authority of the gospel, and to find a new paradigm where they can experience the content of the gospel through a community with the restoration of faith. In other words, it should be a way to give anxious adolescents stability and certainty through an absolute

<sup>90</sup> This survey queried 215 students, all of whom were 1st year students at the Yumkwang Girls’ Meditech High School, about their image of religion (survey taken during their “preliminary stage” on December 21, 2010). This table gives the results.

<sup>91</sup> Won Kyu Lee, *Religion*, 282.

gospel, and at the same time, respecting their thoughts, tendencies, and ways.

The new paradigm can be integrated in terms of nurturing. The terms of nurturing are first communicating rather than following traditions, second having an intimate relationship through mutual respect, third participating in the religious community with the awareness of one's limitations and reliance on Jesus Christ, and lastly having close cooperation between the local community and the Christian school. Now, regarding evangelization, a new paradigm is coalescing, in which nurturing leads to evangelism.

## 2. Analysis of the Current Situation of Christian Schools

### 1) Analysis and Classification of the Current Situation of Christian Schools

In a secular and multi-religious society like Korea, Christian schools are required to be private schools. However, the reality is that most schools, including private schools, are run by a mandate established by the government. Receiving funds from the government implies that such private schools will be supervised by the government's Education Department. After high school was standardized in 1974, it became so generalized that everything became supervised by the Education Department.<sup>92</sup>

Looking through a legal perspective, it is true that there is tension and collision between the autonomy of private schools and the public interest of education. Even though some of the laws that are influencing the establishment of the Christian schools are the Constitution, the Fundamental Law of Education, the Law of Elementary and Secondary Education, and Laws for Private Schools, it has been revealed that the purpose for these laws is as follows: "Article 1 of the current Private Schools Law stipulates that the statute is aimed at guaranteeing their independence and promoting the public service of school foundations." It is hard for independent private schools to maintain a sense of independence as they co-exist with governmental law.<sup>93</sup>

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<sup>92</sup> Yong Bok Yoon, "Religious Education of the Secondary Schools in Korea," in Don Koo Kang, ed., *A Comparative Research on the Religious Education* (Seongnam: The Academy of Korean Studies, 2009), 49.

<sup>93</sup> Jae Woong Kim, "Christian School and the Law," in Sang Jin Park, ed., *Christian Understanding of the School Education* (Pajoo: KyoyookBook, 2010), 382-385.

Public education in Korea depends on private schools, satisfying the need to accommodate a portion of the student population. In the case of middle school, out of 3,153 schools, 647 (20.5 percent) are private schools, and out of the 377 schools in Seoul, 109 (28.9 percent) are private schools. In the case of high schools, out of a total of 2,282 schools, 947 (41.5 percent) are private schools, and out of 314 schools in Seoul, 200 (63.7 percent) are private schools.<sup>94</sup>

Among the private schools, there is a high percentage of religious schools. Most of these are Christian schools. Distribution by religious schools is as follows:

<Chart 13> Proportion of Religious Secondary Schools by Religion (Based on March, 2006)<sup>95</sup>

	Christianity	Catholicism	Buddhism	Unification Church	7 <sup>th</sup> Day Adventist Church	Other	Total
Middle School	118 (66.3%)	28 (15.7%)	14 (7.9%)	6 (3.4%)	7 (3.9%)	5 (2.8%)	178 (100%)
High School	167 (68.2%)	38 (15.5%)	13 (5.3%)	7 (2.9%)	9 (3.7%)	11 (4.5%)	245 (100%)
Total	285 (67.4%)	66 (15.6%)	27 (6.4%)	13 (3.1%)	16 (3.8%)	16 (3.8%)	423 (100%)

Looking at the chart above, among all the religious middle and high schools in Korea, 67.4 percent are Christian schools. When adding Catholic schools, the total is 83.0 percent. Therefore, there is no way that Christian schools can miss the critique, surveillance, and competitiveness of society.

<sup>94</sup> Statistics Korea, *Population Projection for Korea: 2005-2050* (Daejeon: Statistics Korea, 2006), 186-187. For more detailed information on education statistics, see Korean Educational Development Institute, *Education Statistics Yearbook 2011* (Sejong: Ministry of Education, 2011).

<sup>95</sup> Sang Jin Park, *Korean Christian School Education Movement*, 70.

This shows that there is close relationship between the evangelization of the next generation through Christian schools and the continuous evangelization. In such a special environment, Christian school education can be classified into four types.<sup>96</sup>

The first form is the “Christian Alternative School.” This is a school that, depending on the school’s purpose of establishment, is run by its own alternative education process for education in faith. That is why there is an organized education process; the students have the right of selection. The school is relatively free from the supervision of the Department of Education, with autonomous operation possible. However, as the discretionary power increases, it is hard to expect funds from the government, and the recruitment of students will be difficult. Most of the time, it is focused on students who have trouble adjusting to obeying rules, or on top-ranked students in training to become worldwide Christian leaders. The difference between the purposes of an Alternative School and the standard of selection of the students can create a polarization problem. High school students’ preparation for college may be different.

The second form is called the “Mission School,” which receives funds and supervision from the Department of Education (under a policy of standardization of education). Most Christian schools fit in this category. Neither students, nor the private schools, have the right to deny admission. School payment is at the same level as a public school. Parents and students cannot choose the school of their preference necessarily, excluding a special purpose high school or specialized high schools. In such a standardized situation, instead of focusing on freedom of religion within Christian schools, the student’s freedom to choose religion is prioritized.

Following this, chapel within the Christian school and multiple religious classes are consistently utilized. The sole purpose of Christian schools is to evangelize nonbelievers. Therefore, rather than plain evangelism, a more strategic method is desired. That is because the traditional methods of evangelism can create animosity. Such changes in cultural society cause the evangelization of the next generation to be

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<sup>96</sup> Sang Jin Park, “Theory of Christian Education and School Education,” in *Christian Understanding of the School Education* (Pajoo: KyoyookBook, 2010), 21-29. Based on Education Law and Policy, It should be aimed at promoting the diversity and the public service of Christian schools.

received negatively. Therefore, we can say that an internal alternative strategy is proposed in order to maximize evangelistic communication and effectiveness.

The third form is an “Autonomous Private School”<sup>97</sup> that differs from the previous two forms. This can be classified as a “Christian School” that is centered on Christian students. This is a system that secures autonomy, alleviates the financial burden, and rectifies the problems that parents and students face. As a rule, the words “self-supporting” or “autonomous” are not appropriate when describing these private schools. That is because such meanings are already included within the idea of private schools. Such a form was created as a compromise, to solve and the problems relating to the establishment of the private school and the parent’s school choice. Even though, at the moment, this form has not been put into action yet, it is estimated to have potential and solutions. That is because within the school there must be a firm financial independence, a guaranteed education—since the tuition is much higher than other schools—and the correction of secularized positions.

The fourth form is an approach through “Christian Religious Education.” This can be divided into two different perspectives. One is the perspective of religious classes. Religious classes may be taught not only in Christian schools; they can also be expanded within public schools. However, this is not being done. In such a secular and multi-religious society as Korea, Christian students are not the majority in the public schools. Therefore, a method of approach toward the uninterested, through awareness and a broader range of sympathy, is recommended. This is consistent with the purpose of installing religious subjects. It can be applied within public schools. The other perspective seeks to expand the Christian worldview through cooperation with a movement for developmental activities, sisterhood relationships, conventions, and cultural approaches. Given the impossibility to meet the demands of the next generation, even in local society, the

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<sup>97</sup> Autonomous private schools have the authority to select students, curricula, and teachers. Municipalities or provinces must provide financial support for more than 3% or 5% of the education fees. Also, schools are required to accept underprivileged students, with that group representing 20% of the school population. Young Il Hong, “2010 Seoul’s High School Selection Policy and Measures for Christian Schools,” n.p. [cited 3 January 2009] Online: <http://cafe.daum.net/gyomog/IrJ8/193>.



resources and facilities of a school are needed. Therefore, it is becoming more prominent for the school and the local society to cooperate. By the school connecting to the local church, Christian organizations, welfare agencies, and businesses, through a delineated network, the next generation can experience able help in all areas. As a result, the Christian worldview can be expanded.

Throughout this dissertation, most discussions will center on Christian schools that fit the second form.

## 2) The Present Condition of Yumkwang Girls' Meditech High School

As a Specialized School, Yumkwang Girls' Meditech High School belongs to the "Yumkwang Christian School Foundation,"<sup>98</sup> with a Kindergarten, a Middle School, and a General High School. Currently in 2011, there are 61 faculty members and 634 students in Yumkwang Girls' Meditech High School. The teachers must be baptized as Christians. They must also have a recommendation letter from a senior pastor.

The entrance qualifications for students do not include religion. That is because the school is built with the purpose of mission through Christian education.

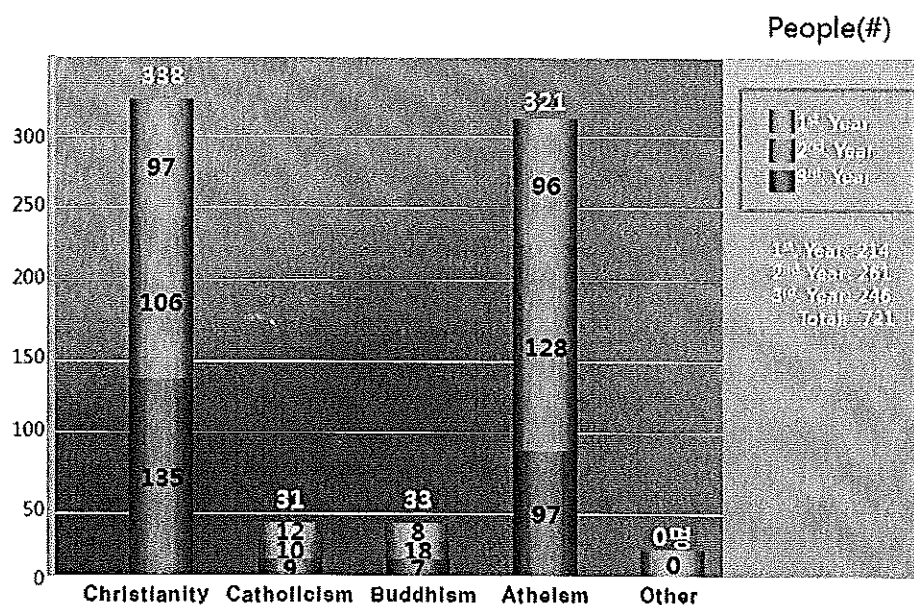
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<sup>98</sup> Jeong Yeol Kim, founder of Yum (Salt) Kwang (Light) Christian School, was born in Hwanghae-do, the northern Korean peninsula, in 1931. His historical background and his vision can be summarized as follows: When he was born, Korea was under Japanese colonial domination. He was a Christian, dependent on his parents' faith. In 1945, Korea was divided into South and North, after being lifted from the Japanese occupation. As soon as North Korea became Communist, via the influence of the Soviet army, schools taught the atheistic doctrines of Marxist materialism. Even on Sundays, the Communist government made students come to school. However, he could not accept Marxism and did not follow their orders because he was a Christian. One day, he and a Christian girl were summoned by the principal for questioning, regarding whether they had brought Bibles into the classroom. Several teachers had beaten him in the principal's office. He could not say a word due to fear, but the girl bravely protested without surrender. After that, he was expelled from the school. She was arrested by the Internal Security Police. In about a month, she became a martyr. This event was unforgettable for him throughout his lifetime. At last, he came to South Korea during the crisis of the Korean War, and he established a Christian school, which "built a 'salt-light character' through Christian education." Won Sul Lee, *Salt & Light: Building Character* (Chicago: The Korea Christian Journal, 2003), 16-73. The mission of Yumkwang Christian School Foundation is as follows: "To preach the gospel through Christian education, to develop as biblical human character as good and talented people, and to nurture people who fulfill the mission to bring salt and light to the world." *School Education Plan 2010* (Seoul: Yumkwang Girls' Meditech High School, 2010). A brief history of the school is as follows: In 1965, Yumkwang school foundation was established. In 1967, Commercial (Vocational) High school was established. In 1978, the school was moved from Jangwi-dong to Wolgye-dong. In 1992, the school's middle name was changed to "I.T" (Information Technology) from "Commercial," in order to prepare for the IT age. In 2008, the Seoul Metropolitan Education Office chose to include Meditech within its name. It wished to prepare for a low birth rate and aging society. At that time, the principal was Chung Yong Jun. Finally in 2009, the school's middle name was changed to "Meditech" once more, developing student talent for the Meditech field (Current Principal: Hae Sun Kim). See the *Yearbook 2009/2010* (Seoul: Yumkwang Girls' Meditech High School, 2010).

Also, because it is a school that specializes in the medical field, middle school students are enrolled differently, compared to the general high schools in Seoul. They only select girl students, through a special selection process, through their middle school grades. Students near Seoul apply to the school. Most of the students reside in nearby pleasant areas. Therefore, compared to general high schools that admit students regardless of their intentions, the Christian school does not usually face antipathy toward the school or maladjustment-related problems.

A graph that shows the current religious state of students is as follows:

<Chart 14> Current Religious Situation of Students<sup>99</sup>

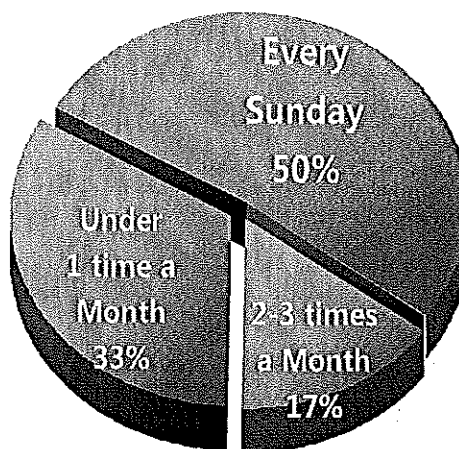


<sup>99</sup> This graph is based on statistics that reflect the current religious situation of students. The research looked at results for each semester.

If we look at this graph,<sup>100</sup> we can find an interesting phenomenon. It shows a different distribution of religion than the latest religious statistics relating to Korean society. Buddhism, the largest percentage of believers, occupied 22.8 percent of the population in 2005. On the other hand, in the school's statistical data, Buddhism had the lowest distribution. Catholicism, which showed a sudden increase in the past 10 years, also had a low distribution rate. Buddhism and Catholicism were both 5 percent, Christianity was 48 percent, and atheism was 42 percent, concluding that atheism and Christianity occupied the largest distribution of religion in the next generation.

Next, we researched the actual church attendance of adolescents who identified themselves as Christians.

<Chart 15> Frequency of Church Attendance of Respondents in One Month



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<sup>100</sup> See the appendix on page 106.

Thirty-three percent of the students attended Sunday service once a month. This can be interpreted in two ways. One is recognizing the student as being a Christian. The other is seeing the student as being “emotionally” a Christian. If that person is already a Christian, it can be seen as an omen of leaving the religion, and if that person is not a Christian, it can be a sign that one might commit to Christianity. If there is an omen about leaving, nurturing for restoration is needed. If there is a sign that the student has entered “the Christian world,” it means the student has an interest in the gospel, developed through the Christian school. Given that they replied they were Christian, they can be seen as seekers of truth who have not settled into a church yet. In such a situation, a nurturing process would help with those seeking to settle into a church. For those that attend 2-3 times a month, it is strongly suggested that a detailed analysis of the reasons for their absence and a specific plan to raise their church attendance might be approached. Those who attend every week must be nurtured as leaders of Christian students and be raised to cooperate in the evangelization of the next generation.

## Chapter IV

### Nurturing Evangelization through Cultural Chapel

Until now, we have observed the theoretical basis for nurturing evangelism and the crisis and current situation of the evangelism of the next generation revolving around Christian schools in Korea. Now we will suggest a strategy that will effectively solve the problems in evangelizing the next generation. Depending on the scale of subjects that need an effective nurturing evangelistic plan, this strategy is separated into a chapel group and other small groups that will be proposed in two later chapters.

Following the cultural chapel plan for nurturing evangelization in larger groups introduced in chapters 4 and 5, plans for evangelization through small groups and local community networking are proposed. This is because, currently, most Christian school already enforce chapel attendance, but it has become the subject of criticism concerning its effectiveness. The reason is that most Christian schools feel a limit on their budget and lack of helpers to prepare for the chapel. At the same time, trying to make a chapel that is interesting can make the participants become an audience of judges, which does not coincide with the chapel purpose of evangelization.

Therefore, we have to start by considering the fact that these adolescents with various religious backgrounds are participating in chapel as an audience, and we need to devise a method to raise their attention and attendance in chapel. We can say that the design of the cultural chapel started from the perspective of nurturing evangelism. Accordingly, the nurturing perspective demands unity and relevance between the evangelization of larger and smaller groups. We will propose a detailed plan to evangelize adolescents through comprehension, cultural consensus, and the characteristics of large groups and small groups.

## 1. The Basis of the Cultural Chapel Application

In this part, we will search for a plan to have a cultural application through “chapel”<sup>101</sup> in the Christian school. The purpose of this cultural chapel is to effectively communicate the gospel to students with various religions, through a common culture. It will enable teachers and students’ spiritual growth, it will effectively proclaim the gospel to atheist students, and it will get rid of all misunderstanding from students of different religions, while at the same time introducing the gospel. Here, we wish to propose a realistic design that will become the base for the application of this cultural chapel.

### 1) The Reason and Prerequisites for Cultural Chapel

Most chapels in Christian schools are at a state where they use a multi-purpose auditorium or gym rather than an exclusive place of worship, and have a large group that is mixed between Christian and non-Christian students. Such a form of chapel is surrounded by numerous problems, and some people insist upon a “chapel-optional system,” where only people who want should attend. Of course, since students with different religious backgrounds enter the Christian school, it is not guaranteed that by just enforcing chapel attendance these students will convert. Also, it is true that the current structure of most chapels have the characteristic of worsening the presentation of the gospel. However, at the same time, chapel is a golden opportunity for evangelization. That is because, as non-believing students attend chapel, they regularly listen to the gospel by gathering with Christians in the same place, and either directly or indirectly they experience a series of religious activities. Thus, we would like to propose four prerequisites to accomplish an effective evangelization of the next generation, while enhancing an optimistic perspective of the institutional chapel.

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<sup>101</sup> Using the term “worship (service)” is more general in Korean Christian schools. However, we need to apply the term “chapel” to make various cultural applications to adolescent unbelievers, to enable them to accept the gospel more easily during school worship time. Se Kwang Kim suggested that the evangelistic purpose of worship is better served by calling it chapel rather than worship. Se Kwang Kim, “Worship in Christian Schools,” a paper presented at the seminar meeting of the Christian school education (17 November 2009, Seoul) with the theme of “Seeking the New Directions of Christian Schools’ Worship,” 2-6.

First, even though the chapel within Christian schools is ostensibly a worship service, this does not mean that the structure should be identical to that of an institutional church service. That is because, unlike the service of a traditional church where worshipers gather with the purpose of worshipping God, the chapel of a Christian school has the characteristic of being a large group mixed between Christians and non-Christians. Such a traditional structure as the general church has can actually increase the disinterest and prejudice that non-Christians have about Christianity. That is why schools that have chapel attendance as an obligation should prepare that time considering and embracing the non-Christian students with nurturing evangelism in mind.

Second, chapels that aim at evangelization should find a point of contact between Christians and non-Christians, to expand the cultural chapel. That is because culture is something that both sides have in common, and also because they share the same environment within the school. Thus, the cultural approach within the Christian school chapel is not a problem about “use” or “disuse,” but it should be developed in the perspective of “good use.” Through this we can minimize the side effects caused by the introduction of uninteresting cultural ways and provide methods that will communicate with various people through a rich cultural understanding.

Third, we must plan and prepare chapel according to the eye-level of the participants who have a variety of religious backgrounds. Thus, the focus should be transferred from the speaker to the hearers. In the perspective of non-Christian students, the chapel service in a Christian school must be a unique religious cultural experience. Therefore, it is important for the position of preparing the chapel to fully consider a way that non-Christians can be welcomed and they can participate in chapel through a hospitable environment.<sup>102</sup> In this way, the general misunderstanding that “Christianity is unilateral, self-righteous, and prejudiced” can

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<sup>102</sup> Sun Il Kim emphasized that hospitality should not be used as a tool, but should naturally happen when non-Christians begin a new life in Christ. Having a mutual loving relationship with one’s neighbor should be normal, not exceptional. Sun Il Kim, “Evangelism and Culture in a Korean Context,” 116. The concept of “hospitality” provides a welcoming atmosphere for non-Christians. It tempers counter-productive aspects of evangelism. For more detailed information on biblical hospitality, see Karen B. Mains, *Open Heart, Open Home: The Hospitable Way to Make Others Feel Welcome & Wanted* (Downers Grove, IL: Inter Varsity Press, 1997).



be minimized, and then the good news of the gospel can be emphasized.

Fourth, chapel should be a place that introduces the culture and shares the gospel. If the previous three prerequisites are a process that can open the doors of evangelization for the next generation, this fourth prerequisite can be said to be the ultimate directing point of chapel in the Christian school. Since chapel is obligatory, we need to start with creating a friendly and nurturing service that introduces the culture of Christianity. Through this, the gospel can be declared in various ways with persuasion.

Fifth, ultimately culture should be transformed by the gospel. Richard Niebuhr asserts that the relationship between Christ and culture has five aspects: exclusion, subordination, domination, dualism, and transformation. One desires to change culture because there is sin in culture, but culture in itself is not a sin. Human beings hold a sense of responsibility for culture. Culture can be transformed for “the glory of God through the grace of God.”<sup>103</sup> Thus we must recognize the tense correlation of the gospel and culture and pursue individual and cultural transformation to increase evangelization for the next generation.

When chapels in Christian schools apply these five steps, the misconceptions about Christianity will lessen, while at the same time evangelization will be active.

## 2) Biblical Foundations for Cultural Chapel

The relationship between evangelization and culture can be found in the Bible. In the four gospels, it can be seen that Jesus uses different methods of evangelization depending on the audience. When he evangelizes fishermen, it is written that:

As he walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, “Follow me, and I will make you fishers of men.” Immediately they left their nets and followed him (Matt 4:18-20).

Likewise, to fishermen he gives parables about fishing, to farmers he gives parables about planting

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<sup>103</sup> H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Row, 1951), 196.

seeds, to lawyers and Pharisees he reintroduces the gospel through laws, and in the Sermon on the Mount he uses audiovisual education. Likewise, Jesus also adjusts the gospel depending on the audience. Such methods influenced the people tremendously. “And when Jesus finished these sayings, the crowds were astonished at his teaching, for he taught as one who had authority, and not as their scribes” (Matt 7:28-29). This verse was recorded from the perspective of an audience. Thus, in this perspective, it is surprising that Jesus’ teachings were easy to understand. The Bible records that the teaching of laws that are apart from God’s will is “human inheritance.” Teaching an audience without fully understanding it is the same as teaching them human inheritance, meaning that the tradition of man is passed down rather than the word of God.

When considering the cause of such difference in evangelism, we see that it first begins with the difference in the speakers rather than the audience. The reason why the people felt a difference between the teachings of the scribes and the teachings of Jesus was because it was Jesus who was speaking. Second, this difference is not affected by the topic of the teaching. It is not guaranteed that the word of God was taught just because the topic was God’s laws and commandments. Jesus did not deny the culture of that generation; rather, he ate its food and participated in its cultural formality. This was due to his evangelistic concern.<sup>104</sup>

Paul records that for evangelization and nurturing he fed milk instead of solid food (1 Cor 3:2). New believers should be fed milk. People who mature at a certain point can then be fed solid food (Heb 5:12-14). The cultural chapel applies such principles. Thus, effective evangelization with the gospel needs to be deeply considered so that it can be well digested, as milk to newborn babies. Therefore, a cultural chapel method that can effectively communicate the gospel through the input of various cultural methods is proposed.

In reality, the “signs of the times” and “the spirit of the ages” (Zeitgeist) there is a greater similarity than just linguistic similarity. Because the signs of the times are “like” distinguishing how the Holy Spirit is working through the spirit of the times. On the contrary, incompetent people who misinterpret the spirit of the ages are committing a sin that can be called the “Great Omission.”<sup>105</sup>

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<sup>104</sup> Jung Suck Rhee, *The Challenges of Postmodern Society and the Church's Response*, 196.

<sup>105</sup> Kevin J. Vanhoozer, Charles A. Anderson, and Michael J. Sleasman, *Everyday Theology* (Grand Rapids, MI: Baker, 2007), 17.

Such an approach, in which someone tries to evangelize without a full analysis of the general culture, is like a missionary who tries to evangelize without mastering the language and culture of the mission field. This shows the importance of such fundamentals. That is why it should also be applied in the chapel of Christian schools. This is the basic requirement for an effective chapel for the evangelization of the next generation.

## 2. Emphasis on the Content of Cultural Chapel

### 1) Restoration of the Essential Image of the Gospel

While the generation of text thinks rationally, the generation of images thinks emotionally. While the generation of text thinks that “concept” is important, the generation of video thinks that the “image” is important.<sup>106</sup> In this context, word image will mean a “Comprehensive and subjective impression that the individual feels.” Therefore, the “restoration of image” does not mean to wrap Christianity’s outer appearance with something good. Rather, it means that we should analyze and understand from the perspective of the recipient how Christianity is being seen or is described. A serious problem is that even though Korean Christianity is known to have an image of devoted evangelism, it is negatively seen by non-Christians. Even though a lot of effort and finances have been invested, the results are the total opposite of the goals. This is clearly shown in the research on changes in population by religion:

Between the years 1995-2005, the religious population increased 2.4 percent, from 50.7 percent to 53.1 percent, specifically it increased 2,370,000 people. ... Even though the population of Christianity is decreasing, the religious population is increasing; where the population of Catholicism and Buddhism are increasing.<sup>107</sup>

Jung Suck Rhee blames the secularized church for the fact that, compared to other religions,

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<sup>106</sup> Sang Jin Park, “Youth! Understand and Solve their Problems,” *Education Church*, (June 2010), 16.

<sup>107</sup> Seong Don Cho, “Based on the Pastoral Sociological Perspective, Analysis of the causes and alternatives for Korean Churches’ minus growth,” in *Why Did They Go to Catholic Church?* (Seoul: Jeyoung, 2007), 56.

Christianity is the subject of such criticism. Also, the main factor that made the Korean church lose influence for the gospel points to three aspects of secularization. The first is that growth supremacy has led to a false sense of confidence. The second is that total ecclesiasticism has prevailed and internal conflict has spread. The third is that unhealthy religious groups and distrusted groups became rampant.<sup>108</sup> Such an image of the Korean church damages Christian evangelization. That is because non-Christians see the church not from the inside but through the phenomenon that is shown in society. At the same time, they experience Christianity through individual Christians that are around them. They also see Christianity through the general media. Most direct experiences of Christianity come only from church events or street evangelization. Therefore, the image of Christianity is likely fragmented or exaggerated, so they are bound to lack the interest to confirm such rumors.

Looking at the current generation from a cultural perspective, traditional Christianity is reflected as assertive, one-sided, and hypocritical. Adding to that, it is also a time when adolescents find an authoritative image repulsive. The reason why this is a big problem is because such negative image is causing evangelization to weather negative impressions. Therefore, recovering a good image must happen in order to spur effective evangelization. We must go back to the basic image of Christianity, introducing the essential gospel, so they can experience its power through their lives.

As Andy Crouch gives attention to the cultural influence of the early church, describing how even when the plague broke out in Rome and many leaders left the city, the network between the churches prevailed and was active. During that time, Christians helped many people recover by providing friendship, food, and water, with Christians risking their own lives as they served others. Such cultural influence showed the essential image of the gospel, and such an image was spread through the influence of evangelization.<sup>109</sup> His opinion that evangelization through culture is not just an imitation of the culture, but is continued through an exclusive gospel, agrees with the aim of the restoration of the evangelistic image through chapel.

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<sup>108</sup> Jung Suck Rhee, *The Challenges of Postmodern Society and the Church's Response*, 5-6

<sup>109</sup> Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove, IL: Inter Varsity Press, 2008), 157.

Especially toward adolescents of the next generation, the message of the gospel should be reformed from “bondage” to “freedom from sin,” stability should be provided through hospitality, and a plan for them to experience “dynamic power” is needed.

In reality, we have enforced such ideas in a high school orientation, where the focus was to minimize all misunderstandings, repulsion, and anxiety toward evangelization through a guide for Christian schools.<sup>110</sup> For this, we made sure that non-Christians do not feel discriminated against for their religion, while at the same time, we explained the characteristics of the Christian school.

Continually, we practiced “Love’s Conscience Candy” during the beginning of the year. We put a candy jar inside the chaplain’s office, and we allowed anyone to take one piece of candy each after lunchtime. They could not take one for a friend. Coming with a friend was okay. Through this, we made an opportunity where Christians and non-Christians could freely come to the chaplain’s office. Here, something we must be aware of is to not yet evangelize directly. When students ask the reason for the candy, it is helpful to answer “just because.” Also, when students try to take more than one candy, it is important to continuously communicate with them without burdening them. As the number of visits to the chaplain’s office increases, it naturally creates more opportunities for conversation and increases the intimacy toward the chaplain and Christianity.

Reuel Howe explained the importance of conversation by the description of miraculous conversation, comparing it with the blood of the body. Just like a patient who can live again through a transfusion, conversation can produce a miracle.<sup>111</sup> Therefore, it all starts by recognizing that the restoration of the image of the gospel is not just objectively proclaiming it, but it is a process of communicating and helping people embrace the good news.

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<sup>110</sup> It had been used in 2008. See the Appendix on page 107.

<sup>111</sup> Reuel L. Howe, *The Miracle of Dialogue* (Greenwich, CN: Seabury Press, 1963), 3.

## 2) Holistic Education of the Word

The second element that is important in designing the cultural chapel is to demand the effective “spread of the gospel,” while considering the restoration of “image.” This can be accomplished through a holistic education of the word. Jesus is the foundation of the Bible, and the Bible is the foundation of evangelism. As the good news, Jesus’ teachings emphasized heredity rather than the law. They showed power within various situations in life. God’s kingdom and salvation happen in real life.

A holistic education of the word does not mean that it is merely teaching knowledge about the Bible and its doctrines. When an honest and full education of doctrines takes place, an equal interest toward its content and process should arise, and by cooperating with the shepherd, relationships should be built through conversations.

James I. Packer claims as follows:

Education is not indoctrination! Our emphasis on sound and substantive catechetical content must be unwavering. But it must be remembered that this is only one part of the task. ... We turn first, then, to a consideration of what it is that we must teach for faithful and fruitful catechesis.<sup>112</sup>

Therefore, a holistic education of the word reveals the content and meaning of the Bible, connects the teachings with real-life experiences, and helps people find the meaning of the gospel.

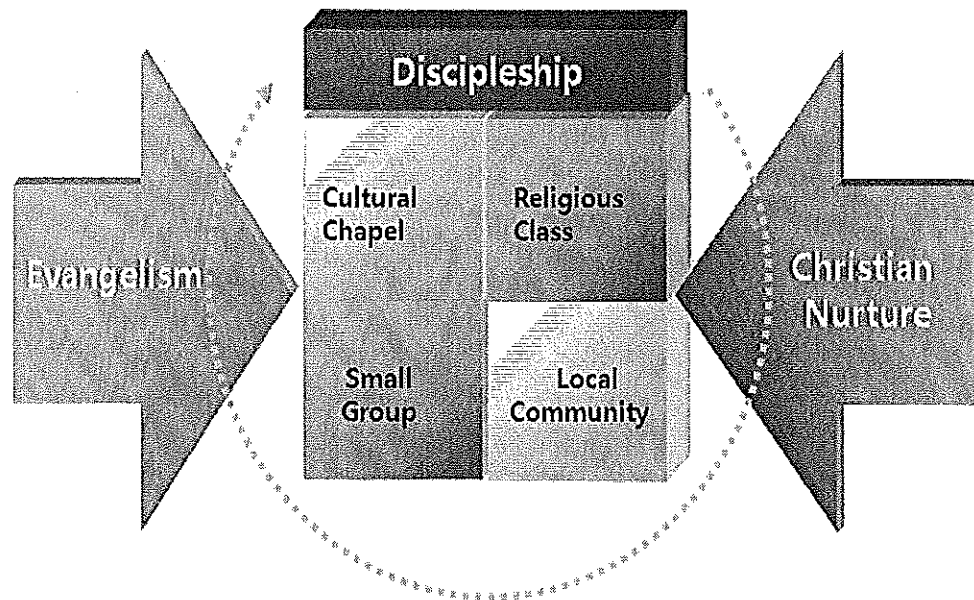
To “holistically” educate about the word during chapel means two things. First, it means to consider different methods to deliver the gospel. Second, such education of the word should be connected with other areas such as small groups, classes, and volunteering events.

Education of the word is not completed on its own in cultural chapel, but rather chapel should trigger other methods of education, as well as connect with real life. That is because this generation focuses on the “way of delivering” rather than the “content itself.” Instead of repeatedly giving the gospel, it is important to interpret the essential gospel itself, and introduce it in different ways.

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<sup>112</sup> James I. Packer and Gray A. Parrett, *Grounded in the Gospel* (Grand Rapids, MI: Baker, 2010), 77.

<Chart 16> Structure for a Holistic & Discipleship-Focused Education of the Word through Chapel



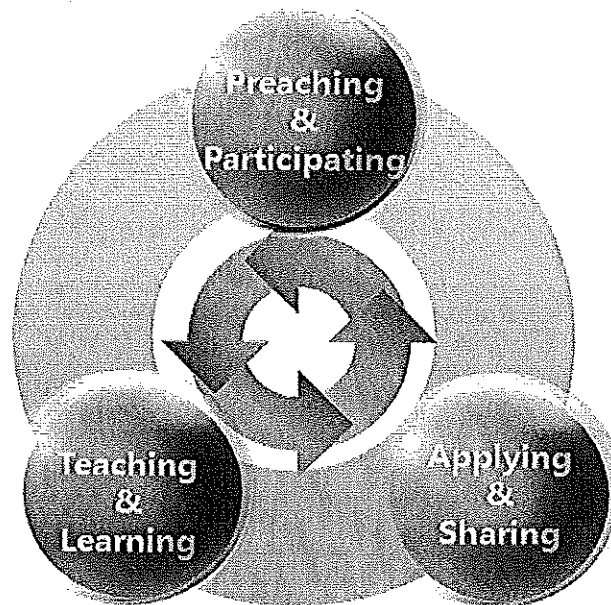
If this structure is applied within education of the word, it can be thought of in three different aspects. First is a proclamation education of the word through the sermon. Second is a didactic education of the word through the religious classes. Third is an experiential education of the word through applying the word in real life through serving or small groups.

Much planning and consideration are needed so that the cultural chapel may not just become an event, but a way for God's word to be realized. Also, by involving the students in the preparation of chapel, it can help them regard chapel as a personal matter and experience the gospel in their lives.

Therefore, it is important for the education of the Word to flow without any stops. Instead of considering if a specific area is good or bad within education, we should consider if it is proper or not. Furthermore, we need to make sure that it has a structure in which the proclaimed word is understood through

a systematic training and that specific areas are experienced through small group activities. Such a structure will not only help people experience the gospel, but it will also be effective in embracing them. This structure will look as follows:

<Chart 17> The Virtuous Circulation of Nurturing in a Holistic Education of the Word





### 3. Cultural Chapel Design

Most of the Christian schools have conferences consisting of students with various religious backgrounds. Among the attendees, apart from Christians, there are also many observers and audience members. Therefore, the chapel has to be arranged also for those with different religious backgrounds, a design known as the cultural chapel.

First, it is difficult to create a Christian-only chapel. A balanced chapel is required to accommodate for those that are against Christianity. Although they are against Christianity, they all have common adolescent problems and struggles. The chapel can aim to help teens with their problems. As such, the chapel will not just be a personal, grouped, religious conference.

Second, it ought to be a gospel-centered chapel. The chapel will create a way among Christians and non-Christians to grow together through a friendly and welcoming approach toward non-Christians. Having in mind non-Christians, chapels will begin focusing on concert-like worship, not making it centered on humans' desire, but on God's love and the salvation story. This can result in effective evangelism.

Third, as a bridge, it will have to be connected with the services of the churches. We must keep in mind those that have accepted the gospel and Christian culture through chapels. In order to maintain newcomers, the church has to also change culturally, instead of fixating on a traditional style of worship service, which can cause denial, discomfort, and cultural shock.

In conclusion, churches must find a balance between current culture and the gospel, to create an agreeable "language" for unison. This cultural chapel design is one that most Korean churches can use widely in their services, given its clear traits, including snacks and communicative fellowship.

Marshall McLuhan says "the medium is the message." "Essentially the idea behind the phrase "the medium is the message" is this: we shape our tools, and then they shape us."<sup>113</sup> McLuhan emphasized that tools and techniques have strong influences on how we are known. Thus, we recognize that the medium is

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<sup>113</sup> Michael Frost and Alan Hirsch, *The Shaping of Things to Come* (Peabody: Hendrickson, 2003), 149-150.

important in conveying the message and can enhance the message we intend. It is clear that this is an effective way. Therefore, we should use the three steps stated above to create an appropriate service.

#### 1) Weekly Characteristics and Configurations

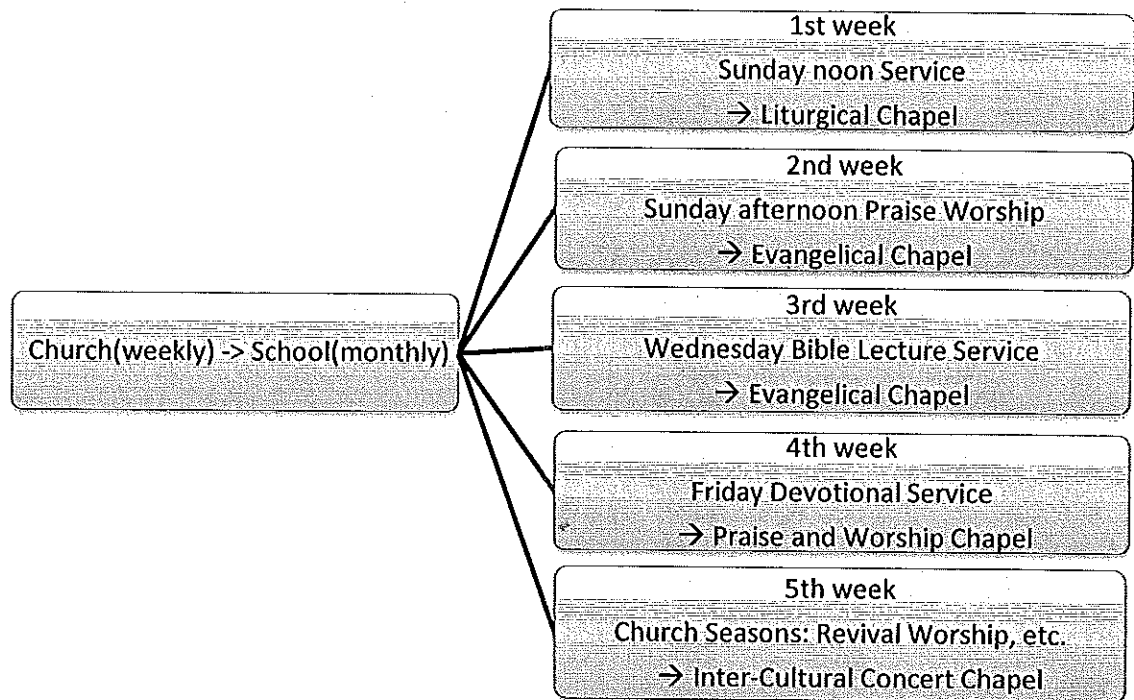
Generally, Korean churches are (or a normal church is) configured into a noon service, Wednesday service (Bible study), Friday prayer meetings, and daily morning services. Apart from these are cell meetings, conferences, and different cultural missions and community services. From these configurations, most of Korea has Wednesday, Friday, and Sunday services that are sermon-centered and have similar patterns.

Repeating this same pattern could be a problem, since the format is structured for church worship services that closely follow one another during the week. However, instead of abandoning it, this design can be reconfigured to strengthen its characteristic within current culture.

<Chart 18> The Worship of the Church and School Chapel

Korean Churches' Worship Forms in general (per 1 week)	Cultural Chapel Design for Yumkwang Meditech Girls' High School (per 1 month)
Sunday noon: Liturgical, Traditional, or Evangelical contemporary worship	1st week: Liturgical Chapel
Sunday afternoon or evening: Praise Worship	2nd week: Evangelical Chapel
Wednesday worship: Bible Lecture or Study	3rd week: Evangelical Chapel
Friday Devotional Service: Praise and Prayer	4th week: Praise and Worship Chapel
Church Seasons: Revival service, Special events, etc.	5th week: Inter-Cultural Concert Chapel

&lt;Chart 19&gt; Structure of Chapel (weekly → monthly)



## 2) Actual Cultural Chapel Design

Four commonly applied types of cultural chapel designs consist of liturgical chapel, evangelical chapel, praise and worship chapel, and inter-cultural concert chapel.

### (1) Liturgical Chapel

Liturgical chapels are often thought to be the opposite of cultural chapels. But through a larger picture, they can be said to complement one another. These chapels are not liked by teenagers. But in reality, their preconceptions have formed an unknown identity and anxiety toward the future. Liturgical chapels use the fact that teenagers find them new, and that they have perceived holiness. Liturgical chapel is a design in which

people depend on and follow the almighty God.<sup>114</sup>

The pastor leading the liturgical chapel must wear a robe (or gown) and use proper language. The pastor will start the service by ringing a bell to enlighten and catch everyone's attention. Use of different worship in between sections creates smoothness, and there is a time of prayer at the end for repentance and finalizing with a chapel choir. A liturgical service also teaches the congregation about the worship beforehand through practice times.

The main idea of liturgical chapel is to highlight the almighty God and to understand the weakness of each individual, while solely trusting in God. This allows an honest repentance and experience of one-on-one time with God.

## (2) Evangelical Chapel

This chapel includes conferences and is not necessarily a worship service format. It is said to be common and casual worship model among youth groups. It also simplifies evangelism, focusing on both the sermon and worship songs.<sup>115</sup>

This design focuses on active participation instead of a forced chapel program. The pastor does not wear a robe (gown). Current language is used. The praise is led by a teen leader. A summary of the sermon is passed out, therefore easing the understanding of the message. The leader of the service is not the pastor but another member; therefore, they must work together to create flow. The worship must assure learning among the youth. The leaders of service's planning and worship are able to experience blessing through preparing the service.

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<sup>114</sup> See the appendix on page 108.

<sup>115</sup> See the appendix on page 109.

### (3) Praise and Worship Chapel

The worship and praise time is the most liked by teenagers, even among teens with different religions. They tend to perceive God's presence through it. The following chart projects such results.

<Chart20> Results of an Impressive Order of Service / Suggestion for Order of Service

No.	Impressive Order of Service	Duplicate Respondent	Suggestion for Order of Service	Duplicate Respondent
1	Songs	100	Songs	65
2	Movies and Videos	26	Movies	10
3	Invited Lectures and Special Guests	20	Videos	7
4	Seasons Memorial and Special events	10	Seasons Memorial and Special events	8
5	Preaching	10	Invited Special Guests and Teams	4

The chart above shows that the majority enjoy worship time. Worshiping alone is a way to praise God. Therefore, it requires serious preparation.

Obviously, the worship chapel focuses on worship. However this does not mean that the worship time consumes the majority of the service. The purpose of the service should rather be placed on experiencing God's presence. The focus in worship should be placed on the lyrics, and through it, the sermon. A monthly worship chapel is planned, showing great results through the unison of worship and sermon.<sup>116</sup>

Since a unison between sermon and worship is required, both teams must prepare very carefully, fulfilling their duties well. Through the involvement of external praise teams, the worship chapel time moves from first to third period. This gives time to each praise team to set up the instruments, also facilitating lunchtime after chapel for students.

The order of the service must be simplified, highlighting the main trait. Both praise and gospel must be

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<sup>116</sup> See the appendix on page 110.

united, therefore placing the chorus in between the praise and sermon time. In order not to depend on external praise teams, this chorus is placed. Since everything is placed so that they engage together, the difference in skills does not matter.

#### (4) Inter-Cultural Concert Chapel

Cultural art concerts are very important to teenagers. In the field, the improvement of evangelism is tried more and more. However, there is criticism in the fact that there may be no relation between service and concert. Furthermore, inter-cultural concert chapels keep liturgies in mind and include them at a drastic speed.

Soeren Kierkegaard understood performance as worship and came up with three ideas, which include a performer of worship, prompters of worship, and God as the audience. These ideas create the concept that we are all actors and producers. God (himself) is our audience.<sup>117</sup>

Todd E. Johnson explains chapel as “incarnation” and “community,” a transformational encounter of “existence.”<sup>118</sup> In reality he says that “art, sport, and fashion should be able to cohere with the gospel or else there will be no chance.”<sup>119</sup>

In addition, concert chapel is not just about the audience, but it is mainly directed at illustrating who God truly is. Through the involvement of all these different cultural genres, we find well-prepared ways to spread the gospel. In order for these purposes to come together, the inter-cultural chapel must have elasticity, involving all the differences in cultural genres. For example, lectures, drama, movies, musicals, and concerts are all subjects that allow the audience to engage with the gospel.

One concern to watch for is that the inter-cultural chapel must not forget the main purpose of spreading the gospel or get caught up in performance. Using adequate dates or holidays, the inter-cultural concert chapel can imbue unforgettable memories.<sup>120</sup>

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<sup>117</sup> Soeren Kierkegaard, *Purity of Heart Is to Will One thing* (New York: Harper, 1938), 160-166.

<sup>118</sup> Todd E. Johnson, and Dale Savidge, *Performing the Sacred* (Grand Rapids, MI: Baker, 2009), 56-71.

<sup>119</sup> Todd E. Johnson, and Dale Savidge, *Performing the Sacred*, 143.

<sup>120</sup> See the appendix on page 111.

In preparing the inter-cultural concert chapel, we must keep in mind 4 things. First is the current situation of student life and society status to create more benefits. Second is the need to create a proper theme. Third is not only to invite external guest, but allow fellow teammates to perform and engage. Lastly is to allow parents and social workers to have a chance to improve the chapel. These will allow for connective societal constituencies, permitting the light of the gospel to restore the image of Christianity, as well as providing for efficiency in evangelism.

In applying these, planning retreats or other special events monthly or periodically is useful. For those that are not used to service, they can be more engaged through these events. These will help non-believers to discover Christianity and the gospel.

James White uses a sentence from the subject of the Spirit in order to say that through the given culture, many possibilities are available in expressing the word of God.<sup>121</sup> Therefore, training before mission is needed with the purpose of helping teens, teaching them the gospel and engaging with God. Enlightening these traits will allow possibilities for a non-believer teen as an observer, for a congregation, and for a leader. In addition, non-Christians of the next generation can be pulled in, with the effect of further discipleship on their parts. These little groups that work together can be expected to create religious backgrounds for the next generation to be able to use as models in spreading the gospel.

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<sup>121</sup> James F. White, *A Brief History of Christian Worship* (Nashville, TN: Abingdon Press, 1993), 178-180.

## Chapter V

### Nurturing Evangelization through Small Groups and Networking

In a Christian school the system of small groups might be possible, but in this chapter we will discuss religious classes characterized by a continuous sense of nurturing and developmental activities. The cultural chapel that we discussed in the previous chapter is only different in regard to the amount of students, or the size of the subject. It is a form of nurturing evangelism. Therefore, small groups have a connection to the cultural chapel. We would like to present an example of networking through enlarging the efficiency of small groups.

#### 1. Religious Nurturing Class

Here we would like to discuss religious nurturing classes subjected to a mix of Christian students and non-Christian students. The main purpose of religious classes is that everyone that participates in the class can spiritually grow and mature. With the means of the gospel, the classes should find a way to lessen misunderstandings about Christianity and to help students connect their worries with religious themes. This can be realized with the nurturing evangelism background of the chaplain and teachers.

Also, the Christian students that are in the class should be trained to be good partners for the nonbelievers. Through their understanding and help, the nonbelieving students can increase their spiritual growth and maturity.



### 1) Adolescents with Various Religious Backgrounds

The group that takes the religious classes will include adolescents with various religious backgrounds. Therefore, as the school organizes these religious classes, they must have this in mind. First of all, it is important for the students to feel the necessity for such classes. Especially with nonbelieving students, it is important to approach them with themes that highlight common problems or worries that they can relate to. Also, the chaplain and teachers should avoid methods of pressure or forceful speech; rather, they should promote understanding and sharing, so that students' hearts can be open to the Christian gospel.

Such methods also help Christian students. In baptism, the believers that attend the event should not be limited as only a "witness" or "congratulator." Through confirmation, the foundations of one's gospel can be remembered. This should be seen as "nurturing" to both the believer and the new believer. For Christian students, it is essential that we help them fully understand the essence of their faith and gospel. Through that, they can structure a Christian life that is consistent with the Christian worldview and the Word.

Sang Jin Park commented that the religious classes offer "a deeper education for Christian students, an invitational education for the non-believing student, and an education with Christian understanding and applications relating to different themes."<sup>122</sup>

An education that fits each student's religious state is in order, to simplify the religious classes. It is expected that through the development of textbooks the religious classes will become even simpler. The Christian school cannot deny admission to students who are nonbelievers.

One may also consider dividing the students into religious classes, depending on their Christian faith. The classes with Christian students can be expected to be easier. However, gathering the nonbelieving students and giving them continuous religious classes (1-3 years) can be realistically difficult. As they have strong influence on each other, putting nonbelieving students into one class can actually increase the possibility of rejecting the gospel.

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<sup>122</sup> Sang Jin Park, "Religious class: How should we do?," Chaplain Academy Lecture Note (2010): 10.

The non-Christian students that enter religion need a preparation process through the religious classes. It will be even more effective if it is prepared at a special time and place and through the means of team ministry. For example, there are retreats, seminars, testimony, performances, and praise concerts. And after such events, continuous nurturing should follow, though feedback of their experiences during the events.

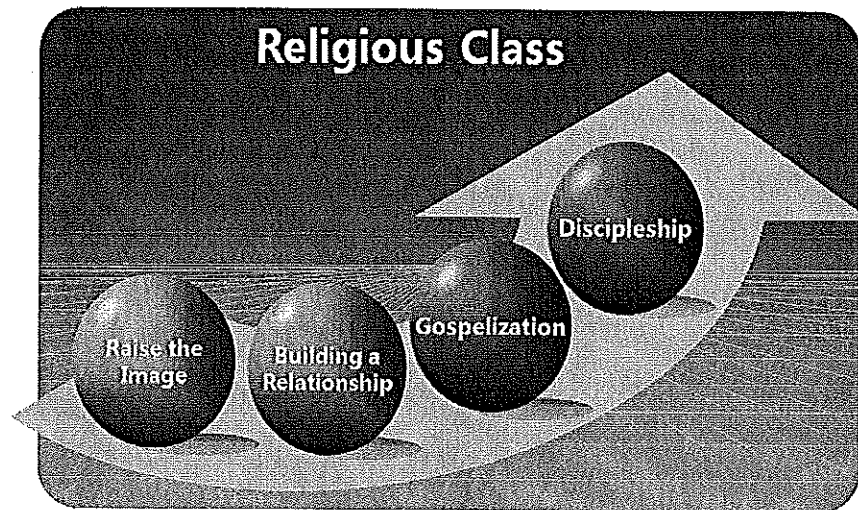
More than anything, the religious classes should be focused on getting rid of all misunderstandings and negative influences about Christianity. For this, the chaplain and religious education teachers that are running the Christian classes should activate the roles of the Christian students. If the chaplain treats the Christian students like regular students, most of the teachings of the class will be seen as a “mere repetition” of what they learned in church and will actually lead them to lose interest and decrease participation in the class.

On the contrary, if the chaplain overly praises the Christian students, this will give the non-Christian students a sense of alienation and rebellion. Therefore, it is requested that the Christian students will be trained as spiritual partners that can serve the non-Christian students. In order for this to happen, the Christian students should be included in preparing for each class, the class content should be shared with them, and a system should be prepared for their cooperation. This will be effective to nurture the Christian students at other times than the religious class.

## 2) The Basic Concept and Process of the Religious Nurturing Class

If the nurturing process theory is applied in the religious classes, the structure will look as follows:

<Chart 21> Basic Concept and Process of the Religious Nurturing Class



### (1) Raise the Image

Raising the image is part of the process when the student decides to take the class. This is the most important task of this process. Generally, we can see that the non-Christian adolescents do not find a particular reason as to why they should learn about Christianity and the Bible. Therefore, the Christian classes are suggested to start off with an image that helps the non-Christians adjust, welcomes them, and cordially introduces Christianity and the Christian school. Also, it is effective to approach the nonbelievers, not with the direct intention of evangelism, but an indirect approach of relating with them and helping them through common problems a person may have. The first task of such religious classes is to raise the image so that the misunderstandings and prejudices about Christianity can be lessened.

One thing that many people misunderstand about evangelism is the idea that evangelization is only for the expansion within Christianity and the church. We need to restore the true interest of valuing one's soul, more than the whole world. Thus, we need to create an atmosphere that promotes the personal experience of each adolescent recognizing that "The sacrifice of Jesus was to save me." The step of "Raising the Image" is the process of helping the adolescents of various religious backgrounds feel and understand the original image of Christianity. This is truly important.

## (2) Building a Relationship

In whatever form, an image can be expected to give an effective impression. In order to make an image unforgettable, it needs to be presented effectively. But with such image alone, it is hard to expect a specific decision on faith and a change in lifestyle. That is because a good image brings trust and relationship, and only then will it have meaning and give influence.

Hyun Sun Oh said that, "youth is a special time where one can mature in relationship with God, and that through the surrounding relationships one can gain intimacy and spiritual relationship with God. The intimacy they experience through the teachers and the Church school can be an opportunity for them to recover from their numerous scars."<sup>123</sup>

Youth is the time that the intimacy they feel with their parents is expanded in society. During this period, they prioritize the influence they receive from their peers more than anything else. Thus the influence they receive from their circle of friends is extremely important, and it is also important for them to have a healthy relationship with their teachers.

It is necessary to focus on the fact that the main form of communication is the messenger, thus a person. Therefore, "who" is speaking, rather than "what" is being said, has a greater influence. The three relationships that should be considered in a religious class are as follows:

First of all is the relationship between the religious education teacher and the student. Right now, there

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<sup>123</sup> Hyun Sun Oh, "A Maturing Human Being and Communicating Faith," *Education Church* (February 2010), 25.

may be a time when it is hard to expect any trust in the title of “pastor” or “teacher.” More than anything, it is important to deviate from the prejudice that pastors exist only for Christian students. The first task is to build trust and confidence that a pastor is meant for every student.

Second of all is a relationship between a Christian student leader and a Christian student. Even though it is a Christian school, in a classroom where the majority is non-Christian, the role and influence of the Christian students is very important. To keep the consistency within the religious class and to give an optimistic atmosphere, the leadership of the Christian student is needed. In order for this to happen, there must always be a good relationship between the Christian students, and it is important for them to have a cooperative leadership.

Lastly is the relationship between the Christian students and the non-Christian students. For the nonbelievers, the actual models of Christianity within the classroom are the Christian students. For nurturing evangelism, the relationship between the Christian students should be expanded to non-Christian students. Here, two important things that are required from Christian students are the “Humility to serve” and “Leadership.”

### (3) Gospelization

When the image of the gospel and Christianity are actually experienced and restore confidence, only then will the interest and will to investigate be sparked. Seekers of the truth are made through the community of the Christian school.

One thing that is necessary in such a process is connection with the Bible. A complete conversion is not based on personal emotion; rather, it is only through the grace of Christ. This grace is manifested through faith (Eph 2:8), and faith is gained through the word of Jesus Christ (Rom 10:17). Secondly, it is important to connect to their confession of faith. Adolescence is an especially ideal time for conversion. It is the time when adolescents’ experience of confessing and deciding to follow God’s calling is the most active. Third, a personal confession of faith should be connected to the community. One thing that should be kept in mind is

that just because it is a personal decision, it is not just a secret occurrence. A personal confession should be expanded through a public baptism, and it should also be connected with a continual nurturing. Especially, in “Gospelization,” an intimate relationship with the cultural chapel and retreats is suggested.

Jong Hee Kim emphasizes the importance of the gospelization of adolescents of the next generation through statistical data as indicated below:

According to a statistical data that Wilbert Chapman gained through a conference where 4,500 people gathered, 400 people accepted Christ before they were 10, 600 people when they were 10-14 years old, 600 people when they were 14-16, and 1000 people when they were 16-20, but only 24 people accepted Christ after the age of 35. ... After the age of 25 one person out of 1000, after the age of 35 one person out of 50,000, after the age of 45 one out of 200,000, after the age of 55 one out of a 300,000, and after the age of 75 barely one person out of 700,000 accepts Jesus Christ.<sup>124</sup>

Religious nurturing classes can help students discover the cause of their conversions. They can touch the same content and meanings as retreats and revivals. If one experienced a complete conversion, the individual can share the experience specifically through the religious classes. Furthermore, it is important that the process of evangelism leads these newly converted adolescents to really participate in local Christian church communities and continue to mature as disciples. Extreme conversions do not complete discipleship, but rather are the starting point as an initiation into discipleship.

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<sup>124</sup> Jong Hee Kim, “A Theory and Practice of School Missions,” Assembly of Presbyterian Church of Incheon School Mission Seminar Lecture Note (2010), 10.

#### (4) Discipleship

Discipleship does not only mean for church members to attend church weekly. Nor does it mean to make a common time for the church members to practice their religious life. Discipleship means to love God with all your heart, mind, and strength; to enforce faith in your daily life; and to love your neighbors. The Bible says that the disciples of Jesus Christ should deny themselves, take up their cross, and follow the path of Jesus Christ (Matt 16:24, Mark 8:34, Luke 9:23). This is repeatedly recorded in the Bible.

Of course, during the 3 years of high school, discipleship cannot be applied to everyone the same way. That is because rising up to maturity in Jesus is a lifelong process. The discipleship goal, that follows evangelization, for adolescents that go through 3 years of Christian school is as follows:

First of all, all students should be certain of their identity as disciples of Jesus Christ. This includes their personal confession of faith, and furthermore obtaining the identity of a disciple that makes disciples, thus being a leader and nurturer. Second, the students should be able to find and develop their talents and visions, connecting them with realizing God's Kingdom. This is raising spiritual leaders that will realize the Kingdom of God in all areas of the world. The education within Christian schools is required to be "an education that educates Christianity" as well as "Christian education." This is working on the mission to make adolescents of the next generation priests of the world. Also, the process of discipleship is not accomplished only through the teachers and religious classes, but also through Christian education that contains Christian values and worldviews, as well as the cooperative education with the church.

### 3) The Practical Aspect of Religious Classes

#### (1) The Class Goals of each Class Year

The focus of each class goal will be on "how the student received the teaching" rather than "what did the teacher teach?" Looking at the religious classes only as a mean of evangelism can, without intending it, strengthen misunderstandings about Christianity and establish a negative view of the gospel. "A learning

space has three major characteristics, three essential dimensions: openness, boundaries, and an air of hospitality.”<sup>125</sup>

Therefore, even though for Christian leaders it is important to do sermons and support the activities within the classroom, these should be secondary responsibilities. The priority for the Christian teachers should be meeting with the students, and sharing with each other their studies and new interpretations. If the Christian teacher only participates in the religious activities while failing in the classroom, we depart from the original calling.<sup>126</sup> According to the concept, the teaching plan will be organized as follows:

<Chart 22> Goals of Religious Classes by Class Year

Year	Goal of Religious Class	Emphasis
1st	That the student may think “Christianity is better than I thought!” -> Raise the image and focus on forming relationship, Evangelism	Resolve Misunderstandings, Relate/Communicate, Experience Understanding and Blessing
2nd	That the student may think “Jesus Christ is a good person!” -> Focus on forming relationship and evangelism, Discipleship	Find their identity through relation to Bible Characters
3rd	That the student may believe in Jesus Christ as their savior and be helped to live a holy life -> Continue the process of evangelism and discipleship	Share and relate with worries, Suggest visions, Provide opportunity to experience grace

For the first year, the religious classes must work on clearing the misunderstandings toward Christianity, building students’ trust. The chaplain must welcome all students regardless of their various religious backgrounds, and he must make them understand that the chaplain and the religious classes are not meant

<sup>125</sup> Parker J. Palmer, *To Know as We Are Known: Education as a Spiritual Journey* (New York: Harper Collins, 1993),

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<sup>126</sup> Joon Kwan Eun, *Christian Educational Field Theory* (Seoul: Korea Christianity, 1995), 377.



only for Christian students. The chaplain must treat the students with character, friendliness, and openness. Especially when teaching Christian content, it is good to use various methods such as small groups, quizzes, or games.

For example, if the topic for the class is “prayer,” only transmitting knowledge and stressing the need to pray can actually create a negative image about prayer. Through prayer, the students should be able to experience that they are “being blessed” as the center of attention. This could be done by sharing their own wishes, and after blessing one another the class could end with a finishing prayer by the chaplain. Receiving prayers and blessings from classmates and the chaplain can be a new and positive experience for a nonbeliever.

One thing the teachers and chaplains must keep in mind is that, instead of trying to persuade the students that ‘Christianity is good,’ they must lead the students to think for themselves that ‘Christianity is better than I thought!’ This should be meaningfully applied to Christian students as well. This is the goal for first year students.

For 2nd year students, it is important to help them find a role model within the Bible and develop their own identity. Especially, they must investigate and study the words and ministry of Jesus Christ. Surprisingly, many Christian students have little knowledge about Jesus’ life and ministry. It is important to make them understand and experience who Jesus is in the gospel.

For 3rd year students, it is important to help them share their worries about their paths, suggest a vision, and help them prepare for their social life as adults. But usually there is not enough time to specifically unravel their worries. However, worries that are pressed down do not go away. Therefore, it is important for them to share their specific life goals and relate with their worries. Through such process and relationship, we must lead them to eventually depend on Jesus Christ.

## (2) Teaching and Learning Plans<sup>127</sup> for Class Guidance<sup>128</sup>

In Yumkwang Girls' Meditech High School, the religious classes last for 3 years--6 semesters—and are organized into 6 parts: one class per semester. This means that from 1st year students to 3rd year students, about one hour per week is assigned. The “three guidance objective” is commonly applied for during all class years. However, according to each class year's characteristics, the 1st year class emphasizes more the 1st guidance objective, the 2nd year class the 2nd guidance objective, and the 3rd year the 3rd guidance objective. The textbooks of the religious classes are “Religion (Christianity)” published by Korea Federation of Christian School, and the Bible for the hymns. Of course, they do not use all the content from the textbooks; rather, they use various references according to each characteristic. Overall, the 1st year focuses more on “Christianity and the Gospel,” the 2nd year focuses on “Biblical Characters” in order to connect them with students' identities, and the 3rd year stresses more detailed topics such as “Family, Church, and Social Life within a Christian perspective.”

In providing the religious class, chaplains must be aware of the varied religious backgrounds of the students within each class. In addition, materials should be well-prepared and suited to each individual, considering the background of each student, including their understanding of religion. The delivery should occur in a friendly environment.

In order for this to happen, we need people that will kindly welcome the nonbelievers. For example, nonbelievers must understand the Christian school, and through chapel they must be kindly taught about chapel and other Christian events, as well as how to read the Bible.

In the past, Korean society expected the Christian schools to evangelize the nonbelievers. Back then, the nonbelieving students and parents suppressed their complaints and problems. That is not the case now. They are more able to claim their freedom of religion. Adding to the problem, the private schools do not have the right to choose their students. In these conflicts, religious matters cannot be an excuse. That is why the

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<sup>127</sup> See the appendix on page 112.

<sup>128</sup> See the appendix on page 116.

Christian schools urgently need a solution.

In such situations, the religious classes are unlike the chapel, but rather a smaller group in which the chaplain is there to communicate with the next generation personally and respectfully. The religious class is a 50-minute class, once per week, 40 times a year, and 120 times in 3 years. This is an excellent opportunity that overpasses the regular Bible Studies. That is because those three years are a time where the professionally-trained chaplain can continuously nurture the adolescents from the next generation. This is not a time where only Christian doctrine and knowledge is given, but a momentary evangelism and a processed evangelism of nurture that will eventually clear all misunderstandings about the religion and hopefully lead students to convert.

## 2. Small Group Developmental Activity and Networking

Here we will discuss small group development through club activity that progresses within the Christian school, as well as the nurturing evangelism of networking through the perspective of a faith community.

### 1) The Emphasis of Small Group Developmental Activity

The teaching instruction paradigm led to the belief that faith can be taught like knowledge. Students were merely receivers of knowledge, rather than individuals developing in their faith.<sup>129</sup> Kyoo Min Lee said that “modeling” is better than “instructing,” and that “participating” is the best.<sup>130</sup>

Small groups are the best medium for God to work among humans, and discipleship is its purpose. Also, small groups are where discipleship is practiced and a place that leads those who participate to grow and mature as Christian disciples.<sup>131</sup>

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<sup>129</sup> Jong Seok Park, *A Biblical Education for Faith Community* (Pajoo: Korean Studies Information, 2010), 144.

<sup>130</sup> Kyoo Min Lee, “Christian Education and Culture,” *Introduction to Christian Education*, vol. 2 (Seoul: Pckbook, 1999), 388.

<sup>131</sup> Gareth W. Icenogle, *Biblical Foundations for Small Group Ministry: An Integrational Approach* (Downers Grove,

When the Christian school wants to apply the small groups concept that includes discipleship, we can say that developmental activity should be its main focus. That is because development activities are voluntary, and the small groups consist of 10-20 people. Also, these activities are applied in order for students to meet and work with classmates and friends.

Additionally, when they prepare for these activities, not only do the activities reflect the students' interest, but they also clearly set the purpose of the small groups. The developmental activities in Christian schools can be divided into three parts, depending on their subject and purpose.

First is a group mainly focused on Christian students, where students are trained in Christian leadership as well as cooperation within the classroom ministry. Second is a group of mainly non-Christian students, where the focus is to evangelize them. Lastly is a group that is mixed, where the Christian leadership can be developed and evangelism can be pursued through small groups.

The first method is effective, where the Christian student leaders can be trained to actively interact in chapel and classes with other students. On the other hand, because they meet 4-5 times a semester, there is a high possibility that they will spend most of their time preparing events and encouraging afterwards, instead of in continuous evangelism.

In the second case, a good nurturing process and system must be prepared. That is because it is hard to expect the non-Christian students to voluntarily choose these developmental activities. More than the chaplains, it is the job of Christian teachers to lead them to choose various activities.

The third method keeps all the strengths from the previous two methods, and is currently enforced. Thus, in each class year, those Christian students that have been appointed as leaders must obligatorily participate in the development activities, and they are allowed to bring one or two friends regardless of their religion. When the Christian and non-Christian students gather into small groups and participate in such activities, their friendship will expand.<sup>132</sup>

The chaplain, teachers, Christian students, and non-Christian students will build the small groups, and

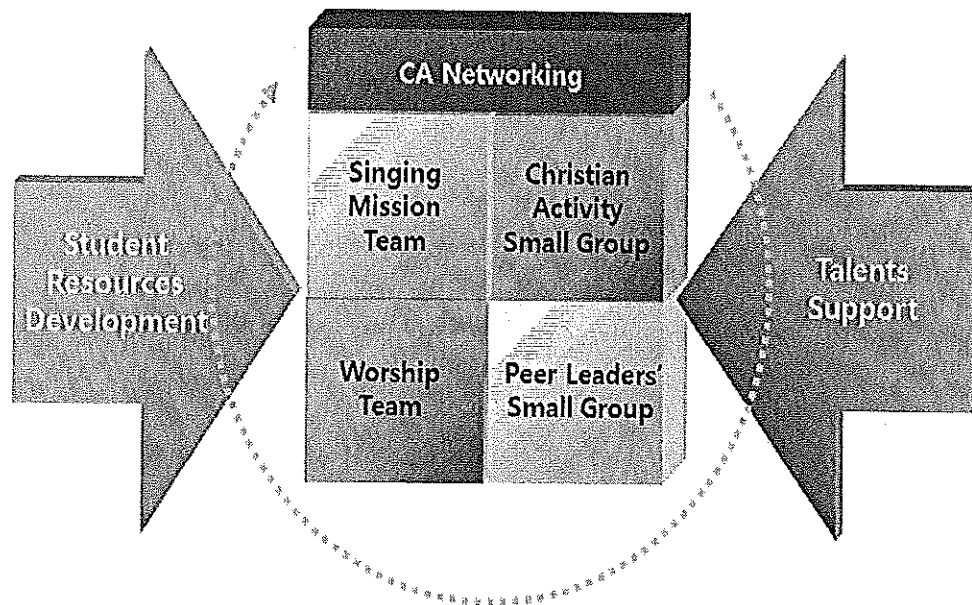
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IL: Inter Varsity Press, 1994), 10-11.

<sup>132</sup> Ignace Lepp, *The Psychology of Friendship*, trans. Do Jin Yu (Wackwan: Bundo book, 1987), 159.

the developmental activities will personalize the gospel as a real-life story. Thus, we will need to develop these activities as a means to deliver the value of Christianity. If we make a chart where the small group developmental activities are actually applied, it will look as follows:

<Chart 23> Idea of Small Group Developmental Activities through Nurturing Evangelism



By creating various small group communities, we will enable networking that is intimate and will lead to a nurturing community.

## 2) The Practical Aspect of Small Group Networking

We would like to present three representative models that are currently being used in the field. Relating to the next generation, we will discuss their small groups and developmental activities, while we look at the small groups of Christian student leaders, teachers, and parents.

### (1) Peer Leaders' Small Group

The Peer Leaders' Small group has a definite purpose for Christian leaders. However, in evangelization ministry, it is hard to say that every member is well-prepared to show modeling leadership. Therefore, they need a separate type of nurturing. That is because evangelization of each class is important. This requires the leadership of the Christian students and responsible teachers.

First of all, the head of the department and the appointment procedure should be given full attention. That is because, at times, some people who are not Christians want to become leaders, or the appointment is decided through the votes of the students. Therefore through orientation, teacher retreat, teacher chapel, and prayer meetings, it must be perceived by the leaders that the head of a department is a very important and continuous role and mission. Especially, when a new year starts, and it is time to assign the homeroom teachers, they should have meetings per class year and personal meetings.

When the head of a department is appointed, the members grasp each class. A time is set up to interview all chaplains and students, and when they pass each step, then they are following all the procedures.

After the head of the department is appointed, this head is connected with the small group developmental activities through nurturing evangelism. First of all, the head needs to set up a time to meet regularly. There are two methods for this to happen. First is to set up a time that is separated—for example, having a prayer meeting before the school hours begin. Second is to use the given time—for example, during break time, lunchtime, regular religious class time, and small group developmental activity time.

It is true that a one-on-one separate meeting has a meaning unto itself. However, such methods will soon reach a limit. That is because it is realistically impossible for the chaplain to set up a time apart for every single student, and because such personal and random meetings are hard to organize in a way that enables nurturing evangelism. To overcome such limits, it is better to approach the matter in small groups.<sup>133</sup>

Since the developmental activities are optional, there is no particular conflict between the Christian and non-Christian students. This also coincides with the objective of these activities. That is because, in order to

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<sup>133</sup> See the appendix on page 120.

increase participation, a sphere of freedom should always be provided.<sup>134</sup> This also builds an effective small group community, since this community is centered on Christian students with the voluntary participation of non-Christian students.

A new nurturing process should be prepared to bring the Christian student leaders, the head of the faith department, and non-Christian students into a unified community. That is why the classes should be organized with debates, presentations, and indoor/outdoor activities to enable a full experience of the contents. Here, there should also be room to add any other activities that the students suggest.

Some points that we must keep in check are: first, the formation of relationship and nurture of Christian leaders, and the organization of an evangelical curriculum. Second, during or after each activity, we should create a time when the students can share what they felt and experienced, and with their feedback organize an even better activity. The expenses should be mainly paid by the members, which should provide something of better quality than if the expenses were all provided for them. The most important thing is for them to experience community and become one.

## (2) Teacher and Parent Small Group

The biggest influences within school education are the teachers. And in the perspective of a Christian community, it is more effective for the chaplains to raise and support teachers to be nurturing leaders. In the school, such teachers spend more time with the students, and they teach classes at a higher level. With such a perspective, the teachers actually give a primary and continuous influence to the next generation.

Some things to keep in mind are as follows: first, the teachers are also subjects of nurturing. In a changing social culture, the continuous education of the teachers is emphasized. We should not forget that the teacher's individual faith is not completed yet, but is still in the mists of a maturing process. Second, even though each teacher is a baptized Christian, there can be deviations of faith through different Church denominations and backgrounds. Third, for those teachers that are used to teaching, we must help them look

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<sup>134</sup> Howard G. Hendricks, *Teaching to Change Lives* (Portland, OR: Multnomah, 1987), 85.

over a small group community in a pastoral way. Lastly, we must not stop supporting and caring about the teachers so that they will be able to display their full potential, as well as participating in nurturing evangelism.

Because the school organization includes classes, student interviews, administrative work, and conferences, it is difficult to organize a separate teacher's meeting. However, the teacher small group provides time for them to discuss and share about the purpose of nurturing, and to be spiritually charged in order to participate more actively. Various teacher meetings do not necessarily have to involve a Bible study. The important thing is that, every time they meet, the atmosphere of prayer and unity should be established.

In this specific school, a teacher Bible study group, a Q.T. small group, a praise small group, and sport groups are actually taking place. By voluntarily participating, the teachers have planned, supported, organized, and led each small group.

We must never forget that nurturing is not guaranteed just because one person is working in a Christian school. Just as it is hard to have an overall and structural knowledge of the Bible by only participating in chapel, this point also applies in nurturing evangelism. Especially, it is more effective for the teachers to plan the meetings where everyone can relate and can comfortably share their experiences and thoughts.

The parent small group participates in all special services and events and has meetings mainly focused on prayer. This is because the parents meet while the students attend class. In the beginning of the school year, there is a parent orientation where the Christian school is fully explained. Especially with those parents that are interested in the ministry, they are given a time of counseling. Through this, the cooperation and participation of parents are established. In regular schools, it is hard for the parents to visit the school for no reason; therefore, this provides a place and time so that the parents can actively meet within the school.

To create a parent small group, it is important for the head of the department to register the parents and receive their contact information. Through that, the school is able to invite the parents to all the special services and events. Even though it is more important to meet after the event itself, in the beginning it is good to value their participation. When they meet, the parents will understand ways in which they can be of help; thus this will lead to regular meetings.



Also, it can be good to invite the parents to conferences that explain employment or entrance into universities for the students. And after the conference, the counselor can connect the parents into prayer small groups. The parents' and teachers' interest for the next generation and regular meetings can help the school grow.

Such small group community changes the participant's values and lifestyle. This is because Jesus is the original member of the church. As members of the group, they begin to see each other with the perspective and heart of Jesus Christ.<sup>135</sup>

Kenda C. Dean emphasized that "Youth ministry is a womb, an incubation ward for potential God-bearers as they ponder and struggle with the news that God is crazy in love with them, would die for them and, in fact, has."<sup>136</sup> Therefore, a small group community is where the gospel can become personal. That is why the Christian school does not stay with one specific method of teaching the gospel. Instead, the structure where anyone can participate in the gospel through small groups is established.

### 3) Other Mission Groups and Local Community Networking

In the early church, small groups expanded from city to city, connecting them with a network of leadership, purpose, mission, and ministry. This close fellowship brought forth the growth of the church.<sup>137</sup>

In nurturing evangelism, small groups connect to the local society. The next generation needs spiritual people and professionals to work in close cooperation with the group. The three groups of networking that we will talk about in detail are the adolescent mission group, the local community, and local churches.

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<sup>135</sup> Gareth W. Icenogle, *Biblical Foundations for Small Group Ministry*, 274.

<sup>136</sup> Kenda C. Dean and Ron Foster, *The Godbearing Life: The Art of Soul Tending for Youth Ministry* (Nashville, TN: Upper Room Books, 1998), 52.

<sup>137</sup> Gareth W. Icenogle, *Biblical Foundations for Small Group Ministry*, 355.

### (1) The Youth Mission Team

In the case of youth ministry, cultural diversity and professionalism are needed daily because adolescents are already the stratum of “this generation” rather than the “next generation.” In order to find a means of communication of the gospel with these advancing adolescents that have various interests and talents, first an expanded worship is required. First of all, we can invite other praise groups to lead chapel. However, we must keep in mind all the expenses, the sound system, and the setting and time. More than anything, the level and character of the chapel may vary according to the invited singer or team. If it has a different message than the sermon, the students might misunderstand chapel as being a concert, or it could actually lessen response and interest towards chapel. In order to solve this problem, cooperation with a trained worship team, with the purpose of adolescent mission, is suggested.

In the process of preparing for chapel, it is necessary to unite nurturing evangelism and the well-trained worship band to create a structure of praise, a message, and community that the students can enjoy. If chapel is prepared in this way, it will become a chapel in which the students can participate, worship together, and receive the message without being just a regular audience.

To make chapel a time when students, teachers, and the praise team can all participate together, it is necessary to make a praise small group. By developing a praise team as a developmental activity and appointing some leaders and teachers, this could become a means of nurturing evangelism through spiritual training, praise, and practice. Eventually these students could lead chapel with youth mission teams, and serve not only in chapel but during other special activities.

Trained missionaries and teams can bring special messages, meant for adolescents, with effective content. That is why during retreats or special events the overall feedback is positive. But it is difficult to expect continuity. That is why a close networking is required, so that through each event, the small groups may adapt and adjust to each change.

## (2) The Local Society Group

Now the practice of recording the names of the students who volunteered and participated in the activities past the estimated time will be instituted. Thus the local agencies, government and welfare agencies, as well as government organizations, can become the field of experience for the next generation's activities. This is to improve the education of the individual through volunteer work and activities.

This means this group was organized to promote a close cooperation between the school and local agencies. Thus, the school can expand its local networking while applying nurturing education in a broader area.

The steps for this local agency network include: first, to confirm existing partnerships with various departments within the school and to fully identify other community organizations by making a contact system. Second, contact must be made via phone to check on the possibility of cooperation. Third, the local organizations should be invited to reaffirm the possibility for cooperation through introducing them. Fourth, the school should discuss a more detailed way of cooperation. Fifth, it must organize a realistic way of cooperation and help to make it happen.

A point to keep in mind is that such networking happens through various departments and the support within the school, and it is effective to plan all events with the cooperation of these organizations from the beginning.<sup>138</sup> The leaders should be a "hub" rather than a "control tower," to increase the students' voluntary participation. More than anything, these networks must help the students experience the gospel through various volunteering activities and experiences.

## (3) The Local Church Community

The Christian has the means for nurturing evangelism for the next generation. It is evident that the school is the best place for evangelizing the next generation, and it has the best opportunity for sharing the gospel and providing continuous discipleship. The period for nurturing evangelism is 3 years, and with

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<sup>138</sup> Gareth W. Icenogle, *Biblical Foundations for Small Group Ministry*, 365-366.

graduation, the students can complete the Christian nurture process of the school.

We cannot say that the mission of evangelizing the next generation is completed merely by having the non-Christian students feel and understand the gospel during the school year. Baptizing within the school can have much significance as well; however, this does not guarantee the continuation or the completion of the student's faith. Therefore, the ultimate goal for nurturing evangelism must be so that the next generation may set roots in a local church. A realistic solution can be processed in three steps.

First is to invite pastors from local churches and hold a conference explaining the Christian school.<sup>139</sup> Second is continuously cooperating with local churches in chapel, small groups, and visitations. Eddie Gibbs claims that "The church must be not only inviting but infiltrating the groups it seeks to introduce to the Savior."<sup>140</sup> Third is to organize a church-school unified baptism and open up an opportunity for students to set roots in a local church.

For the first step to take place, the Christian students and teachers must discover the local churches and directly call to invite them to participate.

The second step takes place in the process of uniting the Christian school and local churches through a network. In the past a local church senior (or youth) pastor would come to give a sermon or to donate Bibles and snacks, but now a more diverse method of cooperation is suggested. In order for the church to invite people outside of church, the church must send people within the church outside. That is because it is not enough to bring people to the front yard of the church. Therefore, the evangelization of the next generation will not be "evangelization in front of the school," but "evangelization within the school" through a set of networks.

The third step is not just a united baptism, but a focus for those who are baptized to settle within a local church. In the process of preparing for the baptism, we will receive baptism applications, provide a baptism

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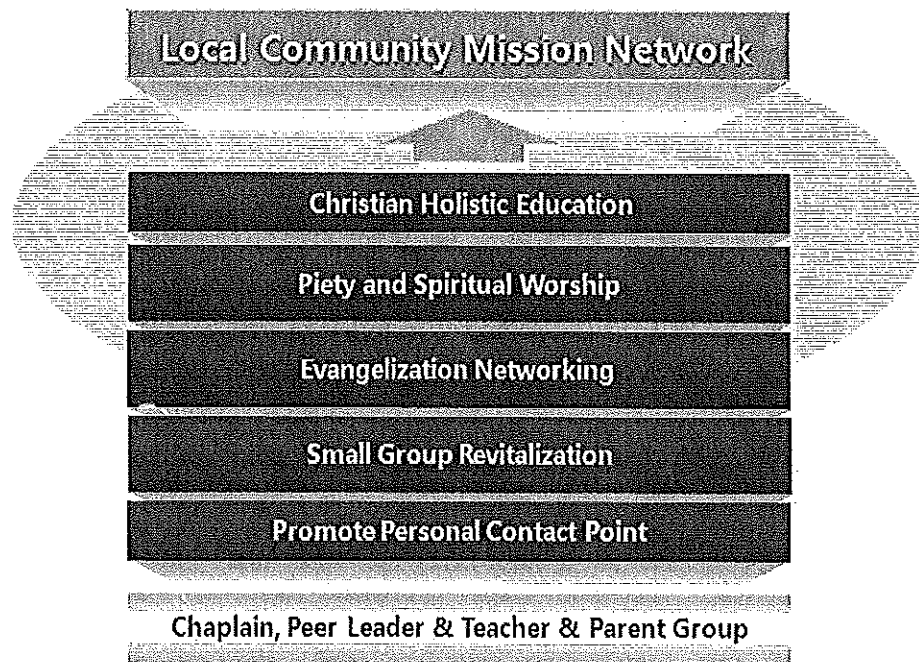
<sup>139</sup> See the appendix on page 121.

<sup>140</sup> Eddie Gibbs, *Church Next: Quantum Changes in How We Do Ministry* (Downers Grove, IL: Inter Varsity Press, 2000), 172.

class, and find a connection with a church. Usually, a friend or teacher is in charge of this role. Now, the church closest to one's home is not the church with the prioritized attendance. Therefore it is important that, from the nurturing process to baptism, a Christian student is connected with a local church.

The following is a chart that summarizes the small group community and local community mission networks that we have discussed so far:

<Chart 24> Chart of Small Group Community and Local Society Mission Network



## Chapter VI

### Analysis and Evaluation of the Effects of Nurturing Evangelism

So far, we have discussed the theoretical basis of nurturing evangelism, and we have analyzed the current situation of the Christian schools in Korea. We have also proposed practical examples through applying cultural chapel, small groups, and networking communities within an actual school setting.

In this chapter, we will evaluate in detail the changes and effects regarding the evangelization of the next generation by further enforcing the paradigm of nurturing evangelization. The conception of nurturing evangelism is not just a theory, but a holistic paradigm. There is recognition of a process.

In order to confirm the effect of nurturing evangelism, we have focused our research on those who are about to graduate and those who recently enrolled at the school.<sup>141</sup> The reason why 2nd year students were not included was because they were not taking direct religious classes. Therefore, it was hard to measure any differences from having a religious class or not.

The content of these surveys took in mind the interest of those researched and the potential for change in light of their age.<sup>142</sup> Especially, we will analyze their interests and capacity to embrace the Christian school and Jesus, and the relationship between the two. Also, through the survey regarding religion, we will analyze the possibility of their conversion. Through these analysis processes, we will be able to understand the main causes of evangelization of the next generation, and by analyzing these causes, we will be able to evaluate and observe nurturing evangelism.

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<sup>141</sup> This is a complete enumeration survey. It does not include 2nd year students.

<sup>142</sup> Between October and December 2011, we surveyed 430 students—all 1st and 3rd year students—about their religion. See the appendix on page 122.

From the perspective of nurturing evangelism, the next generation adolescents and the school must have a mutual-approving relationship. In order to prove such a hypothesis, we have applied effective religious classes. The analysis of the relationship between the interest toward the school and toward Jesus Christ took place on November 11, 2011 for 210 graduating students, and on December 13, 2011 for 220 incoming freshmen. Integrity in the creation and administration of the survey was carefully preserved, in order to avoid any confounding variables.

First, the frequency distribution of the analyzed results is as follows:

<Chart 25> Frequency Analysis and Table

Frequency Analysis:

Statistic

	Grade	Religion_Present	Religion_Future
N	430	409	409
Validity			
Missing Value	0	21	21

Frequency Table:

School Grade

	Frequency	Percent	Validity percent	Cumulative percent
Validity 1	220	51.2	51.2	51.2
3	210	48.8	48.8	100.0
Total	430	100.0	100.0	

Out of 430, 21 did not respond to the survey, which is 4.88 percent. However, because most of the students participated, we were able to reasonably assure statistical validity. The effective percentage of each

grade turned out to be 51.2 percent for the 1st year, and 48.8 percent for the 3rd year. Thus by having both years approach 50 percent, we count this as meaningfully comparative statistical data.

Following the Frequency Analysis, we analyzed the change of interest and capacity of the 1st year and 3rd year students toward Christian schools and following Jesus, and the difference for this proclivity is shown each year. Regarding the interest toward the Christian school and Jesus, we had the newly enrolled students and 3rd year students divide into 10 levels, “No interest, Average, Interested.” Similarly, with the “capacity” (acceptable attitude), the students had to check “Negative, Average, Positive” regarding their image of Christian schools and Jesus. The same survey was approached separately for the 1st year and the 3rd year. The results for the change in interest toward Jesus and the Christian school are as follows:

<Chart 26> Change in Interest and Capacity toward Jesus and the Christian School

#### Descriptives

Grade	Interest to_	N	Minimum Value	Maximum Value	Mean Value	Std. Deviation
1	Jesus_1	211	1	10	4.96	2.687
	Jesus_2	210	1	10	6.59	2.397
	Jesus_3	0				
	Christian School_1	211	1	10	4.54	2.694
	Christian School_2	210	1	10	5.57	2.445
	Christian School_3	0				
	Significant Figure	0				
3	Jesus_1	198	1	10	5.09	2.882
	Jesus_2	198	1	10	5.89	2.494
	Jesus_3	198	1	10	6.41	2.654
	Christian School_1	198	1	10	4.70	2.703
	Christian School_2	198	1	10	5.37	2.374
	Christian School_3	198	1	10	5.81	2.548
	Significant Figure	198				



## Descriptives

Grade	Capacity for_	N	Minimum Value	Maximum Value	Mean Value	Std. Deviation
1	Jesus_1	211	1	10	5.44	2.410
	Jesus_2	210	1	10	6.33	2.493
	Jesus_3	0				
	Christian School_1	211	1	10	5.07	2.402
	Christian School_2	210	1	10	5.65	2.573
	Christian School_3	0				
	Significant Figure	0				
3	Jesus_1	198	1	10	5.44	2.605
	Jesus_2	198	1	10	6.15	2.240
	Jesus_3	198	1	10	6.75	2.409
	Christian School_1	198	1	10	5.01	2.562
	Christian School_2	198	1	10	5.56	2.444
	Christian School_3	198	1	10	6.03	2.518
	Significant Figure	198				

For 1st year students, the level of interest in Jesus increased from 4.96 to 6.59, and interest in the school increased from 4.54 to 5.57. For 3rd year students, the level of interest in Jesus increased from 5.09 to 6.41, and interest in the school increased from 5.09 to 6.41. Also for 1st year students, the capacity to receive Jesus increased from 5.44 to 6.33, while the capacity to receive the school increased from 5.07 to 5.65. For 3rd year students, the capacity for Jesus increased from 5.44 to 6.75, and the capacity for the school increased from 5.01 to 6.03 within a year. Through this analysis, we saw that, comparatively, the 3rd year students had an overall increase in their interest and capacity. A similar result was that there was an increase in all areas, and a characteristic of each year was that, comparatively, the results of the 3rd year students were generally higher. Thus, it can be said that nurturing evangelism is continually increasing levels of interest and proclivity.<sup>143</sup>

The results regarding the change in interest and capacity are mainly focused on the change of the subjective conscience of the individual toward the evangelization of the next generation. They have a limitation in terms of the two groups, that the 1st year and the 3rd year groups are different. However, we did

<sup>143</sup> It is possible to make a statistical assumption about the effectiveness and efficiency of nurturing evangelism.

see that nurturing evangelism helps increase the interest and capacity to hold a favorable impression, and that these two have a direct correlation in producing positive relationships. This showed that many had a positive view of the Christian community. We found that improvement in their proclivity for the gospel is a cause of improving their interest in the gospel.

Now, we will analyze the influence on evangelism of the change in interest and capacity of the individual. We have taken a survey about one's current religion and future religion, as well as any possibility of conversion. The frequency of responses by religion is as follows:

<Chart 27> Frequency Table of Possibility of Conversion

Religion\_Present

		Frequency	Percent	Validity percent	Cumulative percent
Validity	1 Christianity	197	45.8	48.2	48.2
	2 Catholicism	21	4.9	5.1	53.3
	3 Buddhism	13	3.0	3.2	56.5
	6 Atheism	177	41.2	43.3	99.8
	7 SGI Korea	1	.2	.2	100.0
	Total	409	95.1	100.0	
Missing Value	System Missing Value	21	4.9		
Total		430	100.0		

Religion\_Future

		Frequency	Percent	Validity percent	Cumulative percent
Validity	1 Christianity	237	55.1	57.9	57.9
	2 Catholicism	28	6.5	6.8	64.8
	3 Buddhism	13	3.0	3.2	68.0
	6 Atheism	130	30.2	31.8	99.8
	7 SGI Korea	1	.2	.2	100.0
	Total	409	95.1	100.0	
Missing Value	System Missing Value	21	4.9		
Total		430	100.0		

For those who are currently Christians, the effective percentage was from 48.2 percent to a future percentage of 57.9 percent, for Catholics 5.1 percent to 6.8 percent, for Buddhists 3.2 percent to 3.2 percent, and for atheists 43.3 percent to 31.8 percent. Christians showed the largest increases, Catholics had a small increase, Buddhists had no increase, and in the case of atheists, there was a large decrease. Such conditions show that the most effective subjects for evangelization through the Christian schools are atheists.

Those who did not respond to these religious survey questions comprise 4.9 percent. By looking at the statistical research based on each religion, which had 95.1 percent participation, we can see that we have not centered the results on the Christian adolescents within the Christian school, but have received responses from all religions. A more detailed analysis of present and future religious activity and the possibility of conversion is as follows:

<Chart 28> Possibility of Conversion from Present to Future Religion

Cross Tabulation analysis (Total):

Case Processing (Value) Summary

	Case					
	Validity		Missing Value		Total	
	N	Percent	N	Percent	N	Percent
Religion_Present : Religion_Future	409	95.1%	21	4.9%	430	100.0%

Cross Tabulation (Religion\_Present : Religion\_Future)

			Religion_Future					Total
			1 Christianity	2 Catholicism	3 Buddhism	6 Atheism	7 SGI Korea	
Religion_Present	1 Christianity	Frequency	183	3	0	11	0	197
		Present(%)	92.9%	1.5%	.0%	5.6%	.0%	100.0%
	2 Catholicism	Frequency	1	18	0	2	0	21
		Present(%)	4.8%	85.7%	.0%	9.5%	.0%	100.0%
	3 Buddhism	Frequency	0	1	10	2	0	13
		Present(%)	.0%	7.7%	76.9%	15.4%	.0%	100.0%
	6 Atheism	Frequency	53	6	3	115	0	177
		Present(%)	29.9%	3.4%	1.7%	65.0%	.0%	100.0%
	7 SGI Korea	Frequency	0	0	0	0	1	1
		Present(%)	.0%	.0%	.0%	.0%	100.0%	100.0%
Total			237	28	13	130	1	409
			57.9%	6.8%	3.2%	31.8%	.2%	100.0%

The highest possibility of Christian conversion is shown to be among current atheists (29.9 percent). Buddhists and Catholics show a low possibility.

In the case of continuity with students' current religion, Christianity shows the highest percentage of 92.9, Catholics show 85.7 percent, Buddhists show 76.9 percent, and atheists show 65 percent. The possibility for a Christian or Catholic student to convert to Buddhism came out to be 0 percent. This also showed that nurturing evangelism can strengthen current Christian students to continue their religion in the future.

The correlation analysis of conversion to Christianity, the possibility of continuation, and the interest and capacity regarding Jesus and the school is as follows:

&lt;Chart 29&gt; Relationship of the Possibility of Christian Conversion and Continuity

## One-way Analysis of Variance (ANOVA) :

## Descriptives

I.=Interest C.=Capacity J.=Jesus S.=Christian School	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower bound	Upper bound		
I. to J. 1 Christianity Maintained	183	1.50	2.465	.182	1.14	1.86	-9	9
2 Convert to Christianity	54	2.54	2.408	.328	1.88	3.19	-6	6
3 Other	171	1.13	2.849	.218	.70	1.56	-9	9
Sum	408	1.48	2.657	.132	1.22	1.74	-9	9
C. for J. 1 Christianity Maintained	183	1.23	2.324	.172	.90	1.57	-9	9
2 Convert to Christianity	54	2.33	2.323	.316	1.70	2.97	-6	7
3 Other	171	.55	2.544	.195	.17	.93	-9	8
Sum	408	1.09	2.482	.123	.85	1.33	-9	9
I. to S. 1 Christianity Maintained	183	1.05	2.651	.196	.67	1.44	-7	9
2 Convert to Christianity	54	2.17	2.531	.344	1.48	2.86	-3	8
3 Other	171	.75	2.339	.179	.40	1.11	-8	7
Sum	408	1.08	2.542	.126	.83	1.32	-8	9
C. for S. 1 Christianity Maintained	182	.85	2.427	.183	.48	1.21	-7	9
2 Convert to Christianity	54	1.80	2.687	.366	1.06	2.53	-5	8
3 Other	171	.41	2.351	.180	.05	.76	-7	8
Sum	407	.79	2.485	.123	.55	1.03	-7	9

## ANOVA

I.=Interest C.=Capacity J.=Jesus S.=Christian School	Sum of Squares	df	Mean Square	F	Sig.
I. to J. Between Groups	80.799	2	40.399	5.858	.003
Within Groups	2793.081	405	6.896		
Total	2873.880	407			
C. for J. Between Groups	137.237	2	68.619	11.730	.000
Within Groups	2369.224	405	5.850		
Total	2506.461	407			
I. to S. Between Groups	82.007	2	41.003	6.516	.002
Within Groups	2548.638	405	6.293		
Total	2630.645	407			
C. for S. Between Groups	80.031	2	40.016	6.659	.001
Within Groups	2427.797	404	6.009		
Total	2507.828	406			

As we analyze the statistical data, we can clearly see that those who have a higher possibility of converting to Christianity have a generally high rate of interest and capacity toward Jesus and the school. Their data show a clear difference. According to the ANOVA chart above, the significance level of a test is a statistical difference of less than 0.05 per group. This shows a clear relationship between the interest and capacity toward Christianity, and the possibility of conversion as statistically significant. To seek reliability for the ANOVA results, we performed the Duncan's Post Hoc Tests.

<Chart 30> Duncan's Post Hoc Tests  
Multiple Comparisons

1) Interest in Jesus

Duncan<sup>ab</sup>

Religion	N	Subset for alpha = .05	
		1	2
3 Other	171	1.13	
1 Christianity Maintained	183	1.50	
2 Convert to Christianity	54		2.54
Sig.		.328	1.000

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 100.567

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type 1 error levels are not guaranteed.

2) Capacity for Jesus

Duncan<sup>ab</sup>

Religion	N	Subset for alpha = .05		
		1	2	3
3 Other	171	.55		
1 Christianity Maintained	183		1.23	
2 Convert to Christianity	54			2.33
Sig.		1.000	1.000	1.000

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 100.567

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type 1 error levels are not guaranteed.

## 3) Interest in School

Duncan<sup>a,b</sup>

Religion	N	Subset for alpha = .05	
		1	2
3 Other	171	.75	
1 Christianity Maintained	183	1.05	
2 Convert to Christianity	54		2.17
Sig.		.397	1.000

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 100.567

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type 1 error levels are not guaranteed.

## 4) Capacity for School

Duncan<sup>a,b</sup>

Religion	N	Subset for alpha = .05	
		1	2
3 Other	171	.41	
1 Christianity Maintained	183	.85	
2 Convert to Christianity	54		1.80
Sig.		.207	1.000

Means for groups in homogeneous subsets are displayed.

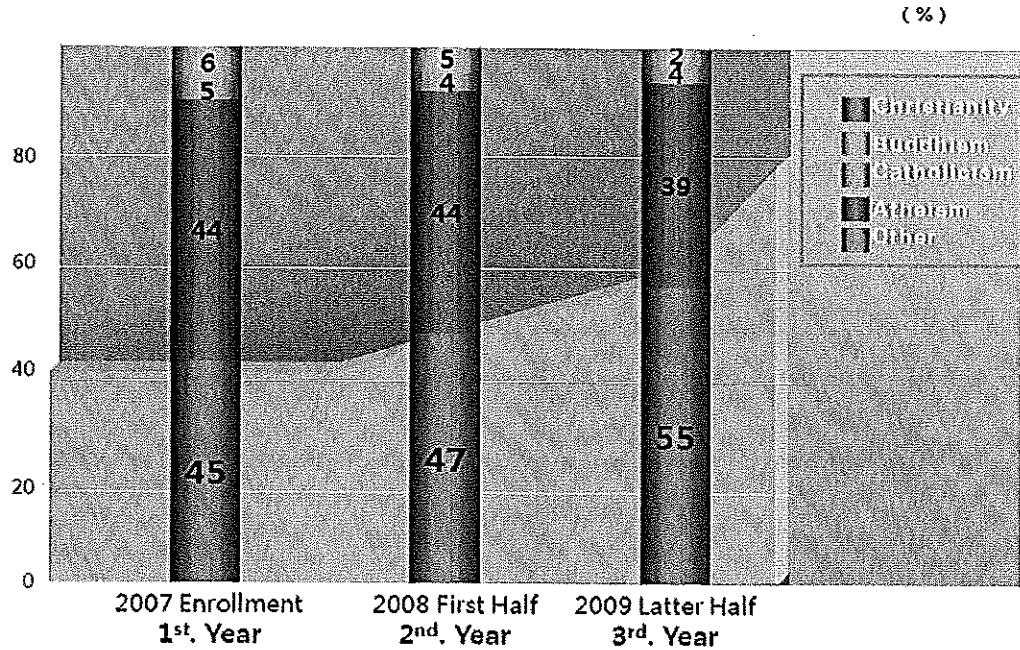
a. Uses Harmonic Mean Sample Size = 100.567

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type 1 error levels are not guaranteed.

Duncan's Post Hoc Tests showed the same results as the ANOVA table shown above. It was found that raising the image of Christianity and increasing positive relationships through nurturing evangelism strategies had a significant effect in the conversions of the next generation. The evangelization strategies encouraged the maintenance and enhancement of Christian faith beyond those who were immediately evangelized. Thus, there is a close correlation between nurturing relationships and evangelization.

Lastly, we would like to offer a bar chart that shows the current effects of evangelization within the Christian school:<sup>144</sup>

<Chart 31> Change of Believers by Religion during 3 Years



After tracing the 3-year process from enrollment to graduation, we were able to see that, compared to the time of enrollment, which had a percentage of 55 that were not Christian, at the time of graduation Christianity had the highest percentage of growth. There was barely any change from Catholic and Buddhist believers. This means that most students that attended the school had an atheistic background. Such results show not only an increase in the possibility of converting the next generation through nurturing evangelism, but also effectiveness in spreading the gospel.

When summarizing the statistical data that we have observed until now, we find nurturing evangelism decreases misunderstanding toward Jesus and Christianity from non-Christian students. This is proved by

<sup>144</sup> This religious status survey was taken 2 times a year. It surveyed all students between 2007 and 2009.

See the appendix on page 123.



their continual growth of interest and capacity to understand the gospel. Second, the positive increase of interest and capacity towards Jesus and the school relatively increases their interest in the gospel. Third, this increases the possibility of the next generation to convert to Christianity, as well as speeding up evangelization. Lastly, it continually strengthens the faith of current Christian adolescents.

Through such analysis, we were able to see the effectiveness of nurturing evangelism in evangelizing the next generation. However, there is the limit that this can only be enforced within a Christian school. Considering that statistically, the same results could be shown in other locations. There is no statistical guarantee, but we can expect the same results through statistical inference. These limitations will be addressed through continual research.

## Chapter VII

### Conclusion

Until now, we have provided a theoretical basis for nurturing evangelism and the application of such a paradigm in a Christian school as a solution to the crisis of evangelization in Korea. And through statistical data and analysis, we have proven our case, centering on the capability of the Christian school and its relationship to the gospel. In this chapter, we will summarize this dissertation. We will also propose the necessity of further research regarding this topic.

#### 1. Summary

Out of the three main religions in Korea, it is widely known that Christianity is the most passionate toward evangelization. In contrast to how Christianity evangelizes through street evangelism, conferences, and concerts, Buddhism and Catholicism seem as if they do not evangelize at all. However, it is ironic to see how the population of Christianity is actually decreasing, when the two religions that barely do anything are able to maintain their congregational numbers. Furthermore, within the last 20 years in the population of religion, it seems that only Christianity is decreasing, which leads us to see the seriousness of the situation. Therefore, the start of this dissertation is presented as a means of understanding and finding a solution to such a contradicting situation. Also, by uniting the ministry of the evangelism of the next generation with the Christian school, “nurturing evangelism” seemed like an appropriate solution.

Therefore, in chapter 2, we have analyzed the meaning of the “Great Commission” and studied the

history of the early church's evangelism. The "Great Commission" must not be interpreted as only leading people to a church building, but also as discipleship. Evangelism and nurture cannot be separated. Looking back at history, the evangelism of the early church was not to lead them to institutional churches, like it is today. This is because back then the church was not officially recognized, and the church could not own a building. Therefore, the early church had the characteristic of meeting in different locations and naturally practicing discipleship.

In addition, we can see that the current contradiction between the Christian evangelism of today and the evangelization based on sudden conversion originated due to the change of purpose from "discipleship" to "registered members." Therefore, a solution needs to be found in a discipleship process of evangelism and nurturing, thus in nurturing evangelism. The paradigm of nurturing evangelization is organized in the understanding of the Great Commission as a holistic conversion (theoretical basis), the developmental stages (subject), and the faith community (field).

In chapter 3, we have analyzed the current situation of religions in Korea. With 20-year statistical data from 1985-2005, we saw that Christianity is decreasing, as well as the evangelization of the next generation. Such a phenomenon shows that the methods that caused a rapid increase in the Korean church are not working anymore. Also, we saw through an analysis of the Catholic Church's increase that the gospel is closely related with a holy, moralistic, and trustworthy image of the church. Such a crisis has also extended to Mission Schools, which have the purpose of evangelization through education. This is because it is hard to balance the legal and institutional inconsistencies and contradictions within the public education system and the identity of private schools. Therefore, in order to continually enforce the original purposes of a Christian school, nurturing evangelism is proposed.

In chapters 4 and 5, we have presented the application of nurturing evangelization in Yumkwang Girls' Meditech High School, with cultural chapel, small groups, and networking. First of all, in chapter 4, we revealed that chapel within the Christian schools is a method of evangelization for all staff and students. Unlike a regular church, chapel is able to reach people of various religious backgrounds, while at the same

time it is designed as a cultural chapel to deliver the meaning of worship. Thus, we proposed a format of liturgical, evangelical, praise and worship, and inter-cultural concert chapels. In chapter 5, we proposed nurturing evangelization for small groups, mainly through religious classes and developmental activities, which may lead to an increase in positive capacity toward Christian schools and eventually to discipleship. Also, we presented more opportunities for participation in activities to promote community organizations, churches and mission organizations, and networking.

In chapter 6, we have analyzed the effectiveness of nurturing evangelism through statistical data. Through these data, we have proved that through the cultural chapel and small group community, based on nurturing evangelism, we can decrease misunderstandings about Christianity and increase the interest and capacity which are closely related to responding to the gospel. Analyzing the change in the current situation of each religion, we saw an increase in the possibility of Christian conversion and effectiveness in the strengthening of Christian faith.

## 2. Proposal

Until now we have proposed a theoretical and practical example of nurturing evangelism for the next generation. Its results showed a clear solution to the current crisis of Christianity in Korea. Starting from the Christian schools, this can be applied to churches, organizations, and small groups. The strategy of nurturing evangelism can be applied anywhere where there is a constant meeting, because its results can be expected.

As we have already revealed, nurturing evangelism is not a new method of evangelization. It is a paradigm that includes a deep understanding of the incarnation of Jesus Christ, the Great Commission, and the early church's method of evangelization, and it is enforced through a continual discipleship through small groups. It takes the form of the early church, which was not able to meet in a certain location, but was organized into small groups of families and neighbors.

The theological justification and practical efficiency of nurturing evangelism with the requisites for

continual evangelism are described below.

First, there must be a change of paradigm from methods to lead people to the institutional church to methods that lead to discipleship and a constant nurturing evangelism based on family, church, and school. That is because the participation of people at an event does not lead to their regular attendance at church. Nurturing evangelism can overcome such limitations.

Secondly, in order for the Christian school to help them settle down and develop their identity, they must increase their capacity and bond of sympathy toward the school. This is based on the spiritual leadership of all the staff. In addition, it is important to create a nurturing faith community.

Thirdly, a Christian school with various structures is required. It is not just a Sunday school. For example, weekend programs, intensive coursework, special processes, everyday church school, regular or alternative private schools, and similar forms are needed. Even though students belong to the same generation, because they have different characteristics, it is important to adjust to them.

Lastly, it is important to evangelize “this generation” through nurturing evangelism. It is an evangelization method that can be applied within the current family, church, school, and various other fields. Therefore, this method should be able to evangelize the next generation, as well as raise up leaders. That is because at this time, friends or people from the same age groups have the most powerful influence on students. Therefore, in order to vitalize nurturing evangelism, we must raise up next-generation leaders, not only parents, teachers, and pastors, but also the next generation, namely, “student chaplains.” It is essential to have the cooperation of all generations.

Nurturing evangelism is considered to be the perspective of nurturing within a healthy Christian family and community, which is further applied in Christian schools. In 1 Corinthians 4:15, the Apostle Paul said “for though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel” and in verse 16, “I urge you, then, be imitators of me.” This shows that evangelism means a nurturing process and relationship.

In addition, the commission of the Christian school for the next generation must be built through the

application of nurturing, discipleship, and experimentation of the Christian community. Therefore, this must be continually developed. Also, further research on the family, church, school, and their connection through a network is needed.

Most importantly, the next generation is not simply the “next generation” of the future. It is the “coming generation.” And for this generation, the commission of evangelism is given to us today.

All generations must go through the same changes in order to mature as disciples and realize God’s kingdom. Therefore, the paradigm and strategy of nurturing evangelism is a journey of God’s nurture in networking. This requires all generations to help and support each other for a continual and vital evangelization by the grace of Jesus Christ through the power of the Holy Spirit.

## Appendix

## 1. Religion Statistics in the Second Half of the Year 2009

Grade - Class	N	Religion					If you are a Christian...			Church Attendance per Month			Baptism Request
		Christianity	Catholicism	Buddhism	Atheism	Other	Before Baptism	Infant Baptism	Baptism	Every Sunday	2-3 times	Less than 1 time	
1-1	25	15	0	1	10	0	11	0	4	8	1	6	0
1-2	25	11	1	0	13	0	9	2	1	6	2	3	0
1-3	25	12	1	0	11	0	8	0	5	8	3	1	0
1-4	26	6	2	0	17	0	2	2	4	3	1	2	3
1-5	24	7	1	1	15	0	3	3	1	5	1	1	6
1-6	25	11	4	3	7	0	6	1	4	8	1	2	2
1-7	26	10	3	2	11	0	2	3	5	5	2	3	1
1-8	38	25	0	1	12	0	6	14	5	16	6	3	0
Total	214	97	12	8	96	0	47	25	29	59	17	21	12
%	%	45%	6%	4%	45%	0%	48%	26%	30%	61%	18%	22%	6%
2-1	32	17	2	1	13	0	9	2	6	6	1	10	0
2-2	33	13	2	1	17	0	6	1	6	7	1	5	0
2-3	34	15	0	3	16	0	4	4	7	10	1	4	3
2-4	31	11	1	0	19	0	5	1	5	3	3	5	0
2-5	34	12	1	6	15	0	6	1	5	4	3	5	0
2-6	30	13	0	1	16	0	2	6	5	7	0	6	0
2-7	33	7	2	0	24	0	2	1	4	5	0	2	0
2-8	34	18	2	6	8	0	10	4	4	7	2	9	0
Total	261	106	10	18	128	0	44	20	42	49	11	46	3
%	%	41%	4%	7%	49%	0%	42%	19%	40%	46%	10%	43%	1%
3-1	29	21	1	0	7	0	3	5	13	16	0	5	3
3-2	32	14	1	3	14	0	4	4	6	7	3	4	0
3-3	31	19	0	0	12	0	8	2	9	7	4	8	2
3-4	33	17	1	0	17	0	6	0	11	7	4	6	2
3-5	33	19	3	1	10	0	10	0	9	13	0	6	1
3-6	33	17	2	2	12	0	6	1	10	4	5	8	1
3-7	32	11	1	1	19	0	6	0	5	2	4	5	0
3-8	23	17	0	0	6	0	5	2	10	11	3	3	5
Total	246	135	9	7	97	0	48	14	73	67	23	45	14
%	%	55%	4%	3%	39%	0%	36%	10%	54%	50%	17%	33%	6%
Total	721	338	31	33	321	0	139	59	144	175	51	112	29
	%	47%	4%	5%	45%	0%	41%	17%	43%	52%	15%	33%	4%

## 2. 2008 Freshmen Week (New Student Orientation)

### \* School Chaplain Guide (Q & A)

#### 1. What is a Chaplain's Office?

→ "A Chaplain means the pastor in a Christian school.

The Office is on the second floor of the main building."

#### 2. What do Chaplains do?

→ "Chaplains serve you in the Grace and Truth of Jesus.

As you know, "Yum Kwang" means the Salt and the Light of the world in the Bible.

Our school builds the student's SALT-LIGHT CHARACTER through Christian education."

#### 3. More specifically, what else does a Chaplain do?

- ① Chapel (Worship) Preparation    ② Club activity Supporting    ③ Serving Students and Teachers
- ④ Supplying Events and Opportunities    ⑤ Etc...

#### 4. Actually, I'm not a Christian. Is there a disadvantage?

→ "No way! Religion can't force you to believe.

We sometimes emphasize but do not push you! So don't worry about that."

- Welcome !
- Enjoy your New School Life!
- Let's Keep Good Manners toward Each Other!



### 3. Liturgical Chapel Order<sup>145</sup>

#### \* Order of Liturgical Chapel

Presider: Rev. Jong Seong Kim

08:30 ~09:15 /

- Invitation to Worship & Call to Worship
- Responsive Song / Choir
- Invocation
- Hymn of Praise / Together
- Prayer of Confession
- Assurance of Pardon
- Gloria / Together
- Prayer / Peer Leader
- Lord 's Prayer / Together
- Scripture Lessons
- Anthem / Choir
- Sermon
- Announcement
- Hymn of Response / Together
- Benediction
- Doxology / Choir

<sup>145</sup> These orders referred to *The Book of Common Worship*. Committee on the Book of Common Worship, *The Book of Common Worship* (Seoul: Pckbook, 2008).

#### 4. Evangelical Chapel Order

##### **\* Order of Evangelical Chapel**

Worship Leader: Jae Yong Shon (Teacher) & Ae Ra Lee (Student)

08:30 ~09:15 /

- Praise & Worship / Worship Team
- Hymn of Praise / Together
- Antiphonal Reading / Together
- Creed / Together
- Prayer / Peer Leader
- Lord's Prayer / Together
- Scripture Reading
- Anthem / Class Choir
- Message
- Fellowship / Together
- Song of Commitment / Together
- Benediction

## 5. Praise and Worship Chapel Order

### **\* Order of Praise and Worship Chapel**

Worship Leader: Pastor Jong Seong Kim & Pastor Jae Yong Park

10:25 ~11:20 /

- Call to Worship /
- Song of Praise / Together
- Prayer / Peer Leader
- Lord's Prayer / Together
- Praise & Worship / G.V Worship Team & Together
- Anthem / Class Choir
- Scripture Reading
- Message
- Fellowship / Together
- Song of Commitment / Together
- Benediction

## 6. Inter-Cultural Concert Chapel Order

### \* Order of Inter-Cultural Concert Chapel

Worship Leader: Chaplain Jong Seong Kim

14:55 ~15:55 /

- Song of Praise / Together
- Prayer
- Announcement
- Performance / Isabelle High School Mission Choir
- Fellowship / Together
- Song of Commitment / Together
- Benediction

## 7. 2011 Annual Teaching &amp; Learning Plan

Subject	Religion(Christianity)		
Teacher	Jong Seong Kim		
Grade / Class	Grade: 1st / Classes: 1-8		
Department	All		
Unit	1		
Goals	1. Students will understand the Gospel and Christianity 2. Students can discover their identity and vision through prayer, praise, and the Bible 3. Students will believe in Jesus Christ as Savior and live holy, changed lives		
Text & Auxiliary textbook	Bible, Textbook, Supplemental Materials		
Assessment	Final Exam & Essay (each Semester)		
Homework	Submit a written Prayer, Letter, and Religious Bulletins		
Remarks	Welcome to Christian school. Introduce new subjects kindly with concern. Always consider differences between Christians and non-Christians.		
Assigned Class time	1 <sup>st</sup> Semester : 19 hours 2 <sup>nd</sup> Semester : 17 hours	Total Class hours	_____ hours

Time Frame	Period	Unit	Plan				
			Contents	Lesson Objectives	Teaching Forms Class Location	Homework	Teaching Aids
March	1	Human and Religion	What is religion?	Promote an understanding of the Christian School and religions.	Lecture, Classroom		
	2		Prayer and surveys	Experience blessing and prayer. Survey students' religious inclinations.	Lecture, Classroom		
	3		Christian Schools & Our School	Understand our Christian School and Become Proud of the school.	Lecture, Classroom		School Year book
	4		What is the Bible	Understand about the Bible and Find Bible verses from an index.	Lecture, Classroom		Original language Bible
	5		What are Hymns	Understand the meaning of praise and Find Hymnal titles from an index.	Activity, Christian songs Outdoor Music hall	Bulletins Collecting	Hymnal
April	6	Traditions of World Religions	What is Worship	Understand the meaning of a Worship order and Worship history.	Lecture, Classroom		Bulletins
	7		What is the Church	Reduce misunderstandings about the Church and Promote Understanding.	Lecture & Discussion Class, Classroom		
	8		Lent & Easter	Understand the meaning of Lent and Easter and an introduction to the Gospel.	Lecture, Classroom		Video Clip
	9		Korean Religion	Understand the Characteristics of Korean religions through their history and traditions.	Discussion Class, Classroom		
May	10	Christian Scripture	World Religions	Understand the Characteristics of the World's religions through their history and traditions.	Lecture, Classroom		Video Clip
	11		Creation and Fall	Realize the seriousness of sin and come to know the meaning of salvation and the grace of God.	Lecture & Discussion Class, Classroom		
	12		Noah's Flood and the Tower of Babel	Know God's judgment and salvation through the events of the Bible, and Make a decision for new lives.	Activity, Testimony, Classroom		Video Clip
	13		The ancestors of the faith: Abraham	Understand the true Faith through Abraham's life as a spiritual journey.	Lecture, Classroom		Video Clip

June	14		The History of the Exodus 1	Look into God's salvation providence through the Exodus of Israel.	Activity, Classroom		Video Clip
	15		The History of the Exodus 2	Look into God's salvation providence through the Exodus of Israel.	Activity, Classroom		Video Clip
	16		The Ten Commandments	Understand the meaning of the Ten Commandments one by one, and apply them to life.	Lecture & Activity Small Groups Classroom		Newspaper
July	17		Chant Choral Competition Exercise 1	Experience the joy of praise. Promote fellowship each class.	Activity Choir Practice, Practice room		Choral Score
	18		Chant Choral Competition Exercise 2	Experience the joy of Praise. Promote fellowship each class.	Activity Choir Practice, Practice room		Choral Score
	19		1st Semester Feedback	Share their thoughts and impressions with a teacher and classmates. Prepare for next semester.	Discussion Class, Classroom		

Time Frame	Period	Unit	Plan				
			Contents	Lesson Objectives	Teaching Forms Class Place	Homework	Teaching Aids
August	1		The history of redemption	Understand the meaning of the historical Jesus and His redemption.	Lecture, Classroom		
	2		Search for Talents (Gifts)	Find own unique gifts through the questionnaire to design future.	Discussion Class, Classroom		Work sheet
September	3	God's works in the N.T	Jesus' Calling: Peter	Have a sense of vocation, and find identities from Peter's calling.	Lecture, Classroom		
	4		Jesus' Calling: Matthew	Have a sense of vocation, and find identities from Matthew's calling.	Lecture & Discussion Class, Classroom		Video Clip
	5		Jesus and His 12 Disciples	Have a sense of vocation, and find identities from the 12 Disciples.	Lecture & Activity Classroom		Work sheet
	6		The Gospels	Understand the Characteristics of the 12 Disciples through a pop Quiz.	Lecture, Classroom		Pop Quiz Questions

October	7		the Lord's Prayer	Prepare the Worship dance for the Lord's Prayer in a small group and perform with each other.	Activity, Outdoor Music hall		CDP
	8		Jesus' Teaching	Understand Jesus' first instruction on the mountain. Apply the teaching to life	Lecture, Classroom		
	9		Jesus' Salvation 1	Share life stories and testimonies to accept Jesus' salvation and His Grace.	Lecture & Discussion Class, Classroom		Testimony material
	10		Jesus' Salvation 2	Accept Jesus' salvation through the events of salvation in the Bible.	Lecture, Classroom		
November	11		New Testament	Understand the Word and Life of Jesus comprehensively	Discussion Class, Classroom	Write a Gratitude List	Pop Quiz Questions
	12		Thanksgiving day	Realize the meaning of gratitude through writing a "Gratitude List," and "In Spite of, I am Thankful" list	Activity, Classroom		Video Clip
	13		Apocalypse and values	Understand the situation of the end, and place value on a new formulation of eternal life.	Discussion Class, Classroom		Values Game
	14		Prophecy of Christ	Understand the prophecies about Jesus as Messiah, more specifically in the Old Testament.	Lecture, Classroom		Video Clip
December	15	Finish Cleanup	Advent & Christmas	Understand the meaning of the real Christmas and Love for God and neighbor.	Lecture, Classroom		
	16		Write a Letter to my junior	Share thoughts and impressions with a teacher and classmates. Write a Letter to their juniors.	Discussion Class & Activity Classroom		Video Clip
	17		Life Planners, Rolling Paper	Materialize their lives through a "time line." Share messages with each other through "Rolling paper" Prepare the final Exam.	Discussion Class & Activity, Classroom		



## 8. 2011 Class Guidance (Lesson Plan for 1st grade)

<b>Subject</b>	Religion (Christianity) Vol. 1	<b>Grade - Semester</b>	1- 1	<b>Unit</b>	Human beings and Religion
<b>Sub-Unit</b>	Religion and Christian School			<b>Objectives</b>	Understanding Hymns in a general way
<b>Period</b>	1/5	<b>Text Page</b>	17-19	<b>Classroom Setting</b>	Interactive white board
<b>Learning Materials</b>	<ul style="list-style-type: none"> <li>• Guitar</li> <li>• PPT ( Computer equipped PPT)</li> <li>• Video files</li> </ul>				
<b>Goals</b>	<ul style="list-style-type: none"> <li>• Students will Know the Meaning of Hymns in a general way.</li> <li>• Students will understand the structure of a Hymnal.</li> <li>• Students will be able to find Hymn titles from the alphabetical order of the index.</li> </ul>				

<p><b>Guide for Instruction</b></p>
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Students have a lot of differences in their prior knowledge of Christianity. This is because they have various religions. In view of the different level of students, the lesson plan is such that anyone can find the hymnal text easily. Thus, they will be able to understand the meaning and structure of general hymns. And they will apply the experience of God's grace to each of their lives.

Procedures	Contents	Teaching-Learning Activities	Study Forms	Time (Min.)	Teaching Aids	Remarks
Introduction	Devotion & Warm up	<ul style="list-style-type: none"> <li>• Teacher</li> </ul> Greeting: "Happy Easter!" Sing a song together: Hymnal 165  Blessing & Prayer with a Student of the day  <ul style="list-style-type: none"> <li>• Students</li> </ul> Greeting: "Happy Easter!" Sing a song together Share Wishes Pray for a Student of the day	Whole Class	10	Guitar	Prepare and Play the Guitar to sing more easily   Listen to a Student of the day and Write her wishes on the board briefly.  Bless and Pray for her all together
	Easter Season: Easter songs (Motivation)	<ul style="list-style-type: none"> <li>• Teacher</li> </ul> Asks Students about Easter Worship Chapel  Former Class Review about Easter  <ul style="list-style-type: none"> <li>• Students</li> </ul> Answer the Questions Explain their thoughts & Impressions about Easter Worship Chapel			PPT	

Procedures	Contents	Teaching-Learning Activities	Study Forms	Time (Min.)	Teaching Aids	Remarks
Development	The Meaning of Hymns & The Structure of a Hymnal	<ul style="list-style-type: none"> <li>Teacher</li> </ul> <p>Asks the meaning of "Hallelujah".</p> <p>Explains that Christianity is the religion of praise and the purpose &amp; method of praise through PPT.</p> <p>Writes the structure of the Hymnal on the board.</p> <p>Explains to Student how to find the Hymn titles</p> <ul style="list-style-type: none"> <li>Students</li> </ul> <p>Listen carefully &amp; Answer Questions actively.</p> <p>Take notes on the Textbook</p>	Whole Class	30	PPT	<p>Describe the Meaning of a Hymnal and its structure through PPT</p> <p>Check students' understanding through Questions</p>
	Hymn Song Searching Practice (Activity)	<ul style="list-style-type: none"> <li>Teacher</li> </ul> <p>Exercise Questions about Hymn songs are the format of the Pop Quiz, within the index or in alphabetical order</p> <p>Last Question involves finding Hymn 64 quickly</p> <p>Review the contents through Questions about Hymns and Hymnals</p> <p>Watch the Video Clip with reference to Hymn 64.</p> <ul style="list-style-type: none"> <li>Students</li> </ul> <p>Participate in the Activity</p> <p>Answer the Questions</p> <p>Sing a song together</p> <p>Watch the Video Clip</p>	Individual		Video Clip	<p>Prepare Hymn songs in Chapel</p> <p>Prepare Hymn songs depending on the Church seasons and Life cycle.</p> <p>Sing a song together</p> <p>Help the students individually who have difficulty finding hymns.</p>



Procedures	Contents	Teaching-Learning Activities	Study Forms	Time (Min.)	Teaching Aids	Remarks
Consolidation	Review & Application	<ul style="list-style-type: none"> <li>• Teacher</li> </ul> <p>Describes the contents of the video</p> <p>Explains the difference between hymns and songs of the world ex) Funeral Hymn vs. Lamentation</p> <p>Sings Hymnal song 64 together</p> <p>Wrap up the class Summarize what they study today &amp; Introduce briefly what they will study next time</p> <p>Closing Greeting: “(No matter what) Sing First” “(No matter what (Sing First)”</p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p>Listen carefully</p> <p>Share their funeral experiences</p> <p>Sing Hymnal song 64 together</p> <p>Closing Greeting: “(No matter what (Sing First)” “(No matter what) Sing First”</p>	Whole Class	10	<p>Video Clip</p> <p>Guitar</p> <p>PPT</p>	<p>Singing a hymn is not a matter of situation, but of faith from the hope of resurrection</p> <p>Alternate Closing Greeting</p>

Responses of Students	<input type="checkbox"/> Upper <input type="checkbox"/> Middle <input type="checkbox"/> Lower	Difficulty of Lesson Level	<input type="checkbox"/> Upper <input type="checkbox"/> Middle <input type="checkbox"/> Lower
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Efficiency of Learning Materials	<input type="checkbox"/> Upper <input type="checkbox"/> Middle <input type="checkbox"/> Lower	Adequacy of Applying	<input type="checkbox"/> Upper <input type="checkbox"/> Middle <input type="checkbox"/> Lower
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## 9. Feedback Data for Evaluation of Small Group Activities

## “Christian Experience Activity” Questionnaire and Rolling paper

Today is Saturday, November 21st! On April 4, we had our first meeting at a small chapel with Christian students and volunteers. The first meeting's awkwardness is gone; we are now close friends. Time flows like water; it is now the last meeting. Of course, we might have regrets, but we had a precious and gorgeous time as Team “CEA”! I'm proud of you and very happy to have met you.

Now, check the contents below that were your favorites (check 3 out of the 9), and please leave a brief comment on the back side.

Yours Truly, Jong Seong Kim

Date	Contents	Check the box below
March 21	Developmental Activities organization	
April 4	Please introduce yourself! Clean up the Small Chapel with Student teachers. Sending a Text Message to Chaplain and Snack Time	
May 30	Field Trip (Presbyterian College & Theological Seminary) Lunch (PCTS Cafeteria)	
June 20	Group Bible Study: “Who is Jesus?” Snack Time (Pizza)	
August 29	Worship Leader Experience Snack Time (Pizza)	
September 19	Field Trip (Mt. Jeoldoo, Yanghwajin: Christian holy land) Lunch (Jajangmyeon: Chinese Food)	
September 29~30	Sports Festival Preparation & Sports Festival	
November 21	“CEA” Questionnaire and Rolling paper Snack Time( ? )	
Other	Watching Movies and Videos etc.	
Name / Class / Contact Information / Comments & Impressions... etc. → Please Write on the back side		

## 10. Invitation Letter for a Local Church Pastors' Conference

**\* Topic: Cooperation of Local Churches and Christian Schools for Youth Evangelization**

Dear Senior Pastors and Youth Pastors,

We, Yum Kwang Meditech Girls' High School, would like to invite the Senior Pastors and Youth Pastors to a conference on the topic above. We hope for your concern and participation.

Specific details are as follows:

1. Purpose: Cooperation of Local Churches and Christian Schools

for Youth Evangelization and Church Revival.

2. Method: Create a sustainable Mission Network between the Church and the school.

3. Date: 10 / 9 / 2008, 10:30 a.m.

4. Place: Yum Kwang Meditech Girls' School Library (3<sup>rd</sup> floor)

5. Day Schedule: 10:20-10:40 / Guide, Greet Guests, and Introduction

10:40-11:10 / Devotion, School presentations, and Conference

11:10-12:00 / School facilities Introduction, Commemorative photo, and Lunch

6. Coordination Matters:

1) Please let me know your attendance (by October 7 )

2) Senior Pastors, please attend with a Youth Pastor, if you are able

3) Parking is on School Grounds

4) For other details, please contact Jae Youg Sohn, who in charge of the mission network

(01\*-\*-\*\*\*\*)

## 11. Survey of Student Religious Inclinations (Summary)

**\* My Thoughts on Jesus Christ and the School:****[About Jesus Christ]**

"Level of Interest" :	No interest	←	Average	→	Interested
1st Year :	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10				
2nd Year :	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10				
3rd Year :	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10				
"Level of Capacity" :	Negative	←	Average	→	Positive
1st Year :	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10				
2nd Year :	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10				
3rd Year :	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10				

**[About Christian School]**

"Level of Interest" :	No interest	←	Average	→	Interested
1st Year :	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10				
2nd Year :	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10				
3rd Year :	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10				
"Level of Capacity" :	Negative	←	Average	→	Positive
1st Year :	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10				
2nd Year :	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10				
3rd Year :	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10				

**\* My Current Religion & Future Religion(including Atheism), Possible Duplicate**

My Current Religion : (                      ) → My Future Religion: (                      )



## 12. Change of Believers by Religion during 3 Years

Tracking Data: During the 2007-2009 School Years

1 <sup>st</sup> Year (Enrollment, 2007)												
Grade Class	N	Religion					If you are a Christian...			Church Attendance per Month		
		Christianity	Catholicism	Buddhism	Atheism	Other	Before Baptism	Infant Baptism	Baptism	Every Sunday	2-3 times	Less than 1 time
1-1	34	19	1	2	12	0	13	0	6	14	0	5
1-2	34	16	2	1	15	0	7	4	5	8	3	5
1-3	33	15	2	2	14	0	8	2	5	7	5	3
1-4	34	11	1	0	22	0	7	0	4	8	1	2
1-5	33	12	4	2	15	0	4	0	8	11	0	1
1-6	34	19	0	0	15	0	11	3	5	13	3	3
1-7	33	8	3	5	17	0	1	0	7	3	4	1
1-8	32	21	0	3	8	0	7	1	13	16	2	3
Total	267	121	13	15	118	0	58	10	53	80	18	23
2 <sup>nd</sup> Year (first half, 2008)												
2-1	33	24	1	1	7	0	2	4	18	15	3	6
2-2	30	13	0	1	16	0	4	0	9	2	0	11
2-3	32	29	2	0	1	0	14	0	15	9	5	15
2-4	34	18	0	0	16	0	7	1	10	11	2	5
2-5	32	12	2	0	18	0	9	0	3	4	4	4
2-6	33	14	1	1	17	0	5	0	9	6	3	5
2-7	32	13	2	6	11	0	9	0	4	2	0	11
2-8	25	15	0	0	10	0	1	3	11	11	1	3
Total	251	138	8	9	96	0	51	8	79	60	18	60
3 <sup>rd</sup> Year (Latter half, 2009)												
3-1	29	21	1	0	7	0	3	5	13	16	0	5
3-2	32	14	1	3	14	0	4	4	6	7	3	4
3-3	31	19	0	0	12	0	8	2	9	7	4	8
3-4	33	17	1	0	17	0	6	0	11	7	4	6
3-5	33	19	3	1	10	0	10	0	9	13	0	6
3-6	33	17	2	2	12	0	6	1	10	4	5	8
3-7	32	11	1	1	19	0	6	0	5	2	4	5
3-8	23	17	0	0	6	0	5	2	10	11	3	3
Total	246	135	9	7	97	0	48	14	73	67	23	45

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